Biographies
of the
Naqshbandī Mujaddidī Mashā'ikh

Mawlānā Maḥbūb ʾAḥmad

Qamruz Zamān Nadwī ʾIlāhābādī

Biographies of the Naqshbandī Mujaddidī Mashā'ikh

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Translator's Note

Due to the subject matter of this book, many Arabic and Persian terminologies would be retained in the original language, e.g. *Mashā'ikh* will not always be translated into English as *spiritual leaders*. Instead, a glossary can be referred to at the end of this translation.

Due to the geographical shift in personalities under discussion, correct Arabic transliteration will at first be used. Later, Urdu / Persian convention might be used e.g. *Nadwī* instead of *an-Nadwī*, and *Hazrat* instead of *Ḥaḍrah*.

I have tried striking a balance between original technical term vs. translation; Arabic vs. Urdu/ Persian. Certain complex passages may require the explanation of someone learned. In the context of the book being on a discipline requiring the guidance of a master, I see no contradiction in a making a book readable, but not as over-simplified as can be read by all and sundry without assistance. Furthermore, some explanations would require lengthy and intense commentary, which is not what I have been commissioned to do.

May I be forgiven for not fulfilling the rights of the author, the reader and the sacred personalities discussed in this book.

The Translator, Sulaymān al-Kindī

Some Words for the sake of blessings by Mawlānā Qamruz Zamān

[Father of the author]

We praise Allāh and offer salutations upon His Noble Messenger and all his family and companions.

It is Allāh's boundless grace and favour upon a fountain of light, Maḥbūb ʾAḥmad Nadwī (may he be saved), in granting him the ability to compose a brief biography of the *Mashā'ikh* of the Naqshbandīyah Mujaddidīyah Raḥmānīyah order. In writing on the lives and sayings of the Mujaddidīyah Mashā'ikh, it is as if the author has been blessed with the spiritual effulgence of all these great personalities. In writing on this topic, he requested verification and consulted with this lowly one. From that perspective, this lowly one has a share in this blessed book. All praise and favour belong to Allāh.

Prior to this book, he had compiled an excellent book, *'Aynān Tajriyān*, which detailed the biographies and sayings of his noble grandfather, Hazrat Mawlānā Muṣliḥul ʾUmmah ʾIlāhābādī رَحِمَهُ ٱللَّهُ and 'Ārif Billāh Hazrat Mawlānā Muḥammad ʾAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ. The general public as well as special ones received this book with special favour. He also translated the Arabic work, *Tazkīyatun Nufūs* in a most delightful manner and was also popular. Indeed it would be appropriate for it to be included in the syllabus of the Arabic *Madāris*. Students will gain a familiarity and understanding of the spiritual path, and desire to rectify their character. Besides students, studying it is essential and will enormously benefit all Muslims, male and female. If Allāh wills, the translation of *Tazkīyatun Nufūs* will be published under the title of *Taṣfīyatul Qulūb*. It has also been translated for publication in the Gujerati language.

I have to mention that the honourable Mawlānā Qārī Sayyid Muḥammad Aḥsan had included this lowly one at the end of this Golden Chain of personalities, against my continuous protests. Yet he incessantly insisted on this. Finally, he wrote and included me in the book. I can but consider this to be a good sign for my name to appear with those pious

personalities. It might be that through the blessings of those pious slaves, Allāh will accept this lowly one as well.

Allāh accepts many sinners through the blessings of the pious. It is similar to one buying a string of pearls. The buyer accepts the cheap thread with the costly pearls.

Ultimately, all spiritual chains originate with Rasūlullāh ﷺ. Thus he is discussed in detail at the beginning. Inshāʾallāh, the reader will find this pleasing. Further good news is that a separate book, *ʾAḥsanus Siyar*, is being published. It contains the blessed Ḥadīth relevant to the additional topics, such as character, battles etc.[1] *ʾInshāʾallāh*, it will be an enlightening and beneficial book.

In short, Maḥbūb ʾAḥmad has rendered a most important service in the cause of knowledge and religion, to which all those associated with the spiritual order should be grateful for. May Allāh reward him with the best of rewards. May Allāh accept his efforts and bless him with the ability to serve the cause of knowledge in such a manner, ever more. May he be a form of perpetual charity for this lowly one. *ʾĀmīn! Was-salām.*

Muḥammad Qamruz Zamān Ilāhābādī
26th Muḥarram 1423

[1] A line here is illegible in the Urdu text and I have omitted it – Translator.

Foreword by Mawlānā Saʿīdur Raḥmān

By Hazrat Mawlānā Saʿīdur Raḥmān al-ʾAʿzhamī (madda zhilluhu al-ʿĀlī), principle of Al-Baʿth al-Islāmī, Nadwatul ʻUlamā', Lucknow.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

The godly reformers and ʻUlamā' of this ʾUmmah achieved the true and original features of what an Islāmic life should be. They became shining beacons for a balance between the inner and outer selves; establishing a deep relationship with Allāh Most High; and instilling a delight in Allāh's slaves in serving Him. Truth be told, they were great helpers towards establishing harmony in the system of the cosmos and taught mankind the lesson of recognising Allāh Most High. They diverted people from relying upon and ascribing partners to others besides Allāh, and from the numerous diseases of innovations, and showed them a method of brining perfect faith upon Allāh and His True Messenger ﷺ. In this way, they raised the importance of their spiritual health.

Allāh has made the Islāmic Sharīʿah exactly appropriate to the nature of mankind. In order to understand its subtleties, the mind must be fully trained and the heart polished to a pure shine. This effort is required to gain the recognition of Allāh; and to open an understanding of His Oneness, Creation, Conviction in His Command; and the inner running of the system of the cosmos.

This is a general responsibility upon all Muslims, but the people of knowledge and recognition bear a far greater responsibility to fully focus on the reformation and training of their environment and communities with full fervour and from the bottom of their hearts. They have to treat the diseases of the masses as well as special cases, so that once the diseased person is cured, he becomes aware of his responsibility. He now listens to Allāh and establishes a more sincere and observant relationship. Whenever his ego or materialism overcome him; or the Accursed Satan's deceptions weaken this relationship; or he falls victim to a disease of the character, he will perceive within himself a need to combat it.

There are members of the ʾUmmah who are constantly engaged in purification of the self and renewal of faith. Many spiritual orders dedicated to the purification of the heart and soul are to be found in the pages of the history of India, of which four are most famous – the Qādirīyah, Suharawardīyah, Chistīyah and Naqshbandīyah.

The book before you includes a brief biography of Rasūlullāh ﷺ and the lives and sayings of the Naqshbandī Mujaddidī Mashāʾikh. The dear and honoured Mawlānā Mas dedicated to the purification of the heart and soul are to be found in the pages of the history of India, of which four are most famous – the Qādirīyah, Suhazrat Mawlānā Shāh Waṣīʾullāh (Allāh's mercy be upon him), illustrious Khalīfah of Hazrat Thānwī (Allāh's mercy be upon him). He spent a lengthy time under the training of Hazrat Mawlānā Shāh Ṣāḥib (Allāh's mercy be upon him). After the demise of Hazrat Mawlānā Shāh Ṣāḥib (Allāh's mercy be upon him), he established relations with Hazrat Mawlānā Shāh Muḥammad ʾAḥmad Ṣāḥib Parṭāpgadhī (Allāh's mercy be upon him), from whom he also obtained *ʾIjāzah*.

ای خانہ ہمہ آفتاب است ای سلسلہ طلائے ناپاب است

This house is indeed a sun for us; This series has no horizon.

May Allāh Most High make this book to be a means of general benefit. May He accept it and grant the author the best of rewards.

Saʿīdur Raḥmān al-ʾAʿzhamī
7th Shaʿbān 1423 (14th October 2002)

Foreword by Mawlānā Muḥammad ʾAḥsan

By: Hazrat Mawlānā Qārī Sayyid Muḥammad Aḥsan Ṣāḥib Fateḥpūrī (may his excellence increase)

In the Name of the Most High. Praise be to Him and salutations upon His Messenger.

The Qurān has described the sending of the Mercy unto all the worlds ﷺ in various ways in different places. In one place it is described according to the Duʿāʾ of Ibrāḥīm عَلَيْهِ السَّلَامُ:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

O our Cherishing Lord! Send amongst them a messenger from amongst themselves who will recite unto them Your signs and teach them the Book and wisdom and purify them. [al-Baqarah: 129]

Mawlānā ʿAbdul Mājid Daryāʾābādī wrote on the commentary of "wisdom" and "purify":

The Messenger ﷺ was not only taught the Book, but he was expected to emphasise the importance of wisdom. Not only would he teach rules and regulations, but he would teach etiquette to the general masses as well as the elite, all of them. Some special ones would be taught subtly, through indications, as if the third aspect of being Messenger is to be the Greatest Spiritual Guide.

By "purify them" is meant purification of the hearts. The task of the Messenger was not limited to words and laws. He instituted the obligation of good character and sincerity of intentions as well. The fourth aspect of being Messenger was to be the Greatest Reformer of character.

In addition to his roles as the Greatest Preacher and Greatest Teacher, the Qurʾān clarifies in the Duʿāʾ of ʾIbrāhīm عَلَيْهِ ٱلسَّلَام that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also had the roles of the Greatest Guide and Reformer. He was sent with all four tasks which he implemented throughout his life. After his departure, various individuals of the Muslim ʾUmmah acted as his representatives. They sought to fulfil these tasks according their personal capacities, abilities and time. After the Prophets, the most virtuous man in all the cosmos is our Master, Abū Bakr aṣ-Ṣiddīq ﷺ. Amongst his countless virtues is that he absorbed within himself the qualities of guidance and reform from the Great Guide and Reformer صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Salmān al-Farsī ﷺ possessed many virtues in addition to being a Ṣaḥābī. He absorbed these two qualities [of guidance and reform] in turn from ʾAbū Bakr ﷺ, through the special relationship he had with him.

The process of establishing a relationship with Allāh, absorbing the spiritual effulgence from the guide and serving the cause of purification of the self, advanced ever further. Thus countless friends of Allāh arose amongst this ʾUmmah by means of this golden chain. One of these saints was Bahāʾud Dīn Naqshband رَحِمَهُ ٱللَّهُ. The Naqshbandī Order is named after him. His biographical details should be read further in this book. Allāh تَبَارَكَ وَتَعَالَى created countless Mashāʾikh in this chain of reform and purification, but the respected author did not attempt to encompass the biographies of all the Mashāʾikh in this book. Instead he mentions those Mashāʾikh of the Naqshbandī Mujaddidī order whose chain ends in Shaykhuṭ Ṭariqah, Hazrat Mawlānā Qamruz Zamān (may his loftiness increase). After this important point, it is necessary to introduce the author before discussing the actual book. In this way the importance and greatness of the book will also be understood.

Introduction to the Author

In addition to his knowledge; the author, Mawlānā Maḥbūb ʾAḥmad Nadwī, is the living image of practicing good deeds. A graduate of Nadwatul ʻUlamāʾ, Lucknow, he is an avid researcher who has acquired a sea of valuable information. He has deep knowledge of Arabic and Urdu literature. In addition to his Urdu publications and the fluency of his writings, his pen blazes forth, he has an alert mind, shining heart, pious

disposition and good character. A scholar of religion, he is indeed a treasury, fountain and lamp of knowledge and recognition of Allāh.

In addition to these personal attributes, his family honour can sufficiently be understood by the fact that Hazrat Muṣliḥul ʾUmmah Shāh Waṣīʾullāh رَحِمَهُ اللَّهُ is his maternal grandfather and that he is the dear son of the famous contemporary scholar and perfect saint, Shāh Qamruz Zamān and the Lady of Jannat, ʿAqīlah Khātūn. If his writings and compilations have opened eyes, the writings of his father have achieved the mark of approval from contemporary writers. Why should the worthy son of such a family, raised in such an environment not become a great writer himself? That is nothing difficult for Allāh.

Introduction to the book

The most valuable spiritual pearls of 14 centuries of the lives of the Mashāʾikh cannot be encompassed in such a concise book. Yet even some scattered pearls may be of a high class and valuable, once gathered and strung into a necklace. This was no easy task, but the worthy and capable author undertook this service in a most excellent manner. The result is this priceless gift, in the form of this book, which is in our hands.

Since this book includes the valuable advices of the Mashāʾikh, it is not only worth studying, but worth fortifying our lives according to it. This book is a rare gift, especially for those who are associated with this spiritual order. In this new and delightful book you will find numerous lessons, such as the exertions and spiritual exercises of the Mashāʾikh, how they manifested their humility, the paths they chose in order to destroy their egos, how they acquired the spiritual effulgence from their Mashāʾikh before becoming Mashāʾikh themselves, how they submitted themselves before them, how they turned away from the delights of the world, and the difficulties they underwent in order to reform themselves. People who are even slightly associated with this path will understand how a few words from the noble Mashāʾikh can cause a spiritual revolution. The pearls of wisdom from the Mashāʾikh which this book contains greatly enhances the value of this book.

In short, this book is an invaluable gift to the literate class of Muslims, especially those who are associated with this order. The author is indeed entitled to congratulations and Duʿāʾ. May Allāh utilise him ever more in His chosen religion and in the cause of knowledge; grant him success in both abodes; protect him from all disliked things and tribulations; and grant him a pure and long life. *ʾĀmīn!*

The useless servant to the author's family,
Sayyid Muḥammad Aḥsan Qāsimī Fateḥpūrī

Introduction by Mawlānā Mujībullāh Nadwī

By the honourable Hazrat Mawlānā Mujībullāh Ṣāḥib Nadwī, who is worthy of being served, may his blessings perpetuate. He is principle of Jāmiʿatur Rashād, ʾAʿzhamgadh, Khalīfah of Hazrat ʿĀrif Billāh Mawlānā Muḥammad Aḥmad Partāpgadhī رَحِمَهُ ٱللَّهُ.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

The main means of spreading Islām in India was the noble Ṣūfiyāʾ who spread the message of good character and love in the different parts of the country. They bade farewell to their homelands and became part of this country. There is perhaps no locality in India where the tomb of some saint is not to be found. These are manifestations of the silent but firm efforts of the Ṣūfiyāʾ. All these Ṣūfiyāʾ were linked to one or the other order of Taṣawwuf.

The four major chains of Taṣawwuf are: Qādirī, Suharwardī, Chistī and Naqshbandī. Ṣūfiyāʾ of all four chains entered India and benefited the people. Yet is it is also true that with the good, some bad also arose. The Indian influence resulted in some unislāmic practices. Instead of purification and awareness of Allāh, several of these practices gained currency under the label of "love" and the doctrine of "Wujūd" [Allāh is in everything - translator], destroying the original spirit of Taṣawwuf. Yet every once in a while such Mashāʾikh are raised from every chain who revive the original spirit of Purification and Awareness. This process has been most pronounced in the Naqshbandī and Chistī orders. This revival has been continuous since Shaykh ʾAḥmad Sirhindī Mujaddid ʾAlfi Thānī

رَحِمَهُ ٱللَّهُ and Hazrat Ḥakīmul ʾUmmah Shāh Walīʾullāh Ṣāḥib Muḥaddith Dehlawī رَحِمَهُ ٱللَّهُ.

During the twentieth century Mawlānā Faḍl Raḥmān Ṣāḥib Ganj Murādābādī رَحِمَهُ ٱللَّهُ and Mawlānā Muḥammad ʻAlī Mongīrī رَحِمَهُ ٱللَّهُ, the founder of Nadwah, rendered this service amongst the Naqshbandī Mashāʾikh. Amongst the Chistī Mashāʾikh after ʻĀlim Rabbānī Hazrat ʿAbdul Quddūs Gangohī رَحِمَهُ ٱللَّهُ, there were Mawlānā Rashīd Aḥmad Gangohī رَحِمَهُ ٱللَّهُ and Hazrat Ḥakīmul Ummah Mawlānā Ashraf ʿAlī Thānwī رَحِمَهُ ٱللَّهُ.

It is a cause for delight that Mawlānā Maḥbūb ʾAḥmad Nadwī, who has composed this book on the entire chain of the Naqshbandī Mujaddidī Mashāʾikh, is the pious son of the honoured Mawlānā Qamruz Zamān Ṣāḥib, who is an expert in both the Chistī and Naqshbandī orders. On the one hand, he spent his youth in the service of Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, the distinguished Khalīfah of Mawlānā Ashraf ʿĀlī Thānwī رَحِمَهُ ٱللَّهُ, who was amongst the revivers of the Chistī order of Taṣawwuf. His entire education and upbringing was under his supervision. On the other hand, he spent years in the blessed company of Shaykh Kabīr Hazrat Mawlānā Shāh Muḥammad ʾAḥmad Ṣāḥib Partāpgadhī رَحِمَهُ ٱللَّهُ, of the Naqshbandī Mujaddidī order. Both these saints granted him *ʾIjāzah Ṣuḥbah* and *Bayʿah*. By Allāh's grace, the spiritual effulgence is still remaining. I thus hope that this book will be read with great interest and that both the special ones and the general public will benefit from it. That is nothing difficult for Allāh.

The Servant, Mujībullāh,
Jāmiʿatur Rashād, Aʿzhamgadh
6th Jumādal Ukhrā 1423

An Impression by Mawlānā ʾAbū Sufyān al-Minqāḥī

By Hazrat Mawlānā Abū Sufyān Ṣāḥib al-Minqāḥī, lecturer of Ḥadīth and Iftāʾ at Jāmiʿah ʿArabīyah Miftāhul ʿUlūm, Maʾū.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

All praise belongs to Allāh, Cherishing-Lord of all the worlds. Salutations and peace be upon the chief of the Messengers, Muḥammad, and upon his family and all his companions.

I seek Allāh's protection against the accursed Satan. In the Name of Allāh, the Most Compassionate, Most Merciful.

أَلَا إِنَّ أَوْلِيَاءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Lo! The friends of Allāh will not have fear upon them nor will they grieve. [Yūnus: 62]

From this verse it is clear that Allāh's friends are beloved unto Him. By being beloved unto Allāh, it is necessary that they be beloved unto Allāh's slaves. It is also established from the Ḥadīth that Allāh mentions His beloveds unto the close angels. Thus in the light of the Qurʾān and Sunnah, it is commendable from a Sharīʿah perspective, to mention Allāh's friends, ʿUlamāʾ, jurists, Muḥaddithūn and the saints of spiritual accomplishment, whether the mention is verbal or in writing. Thus the ʿArabic poet says:

قَدْ مَاتَ قَوْمٌ وَ هُمْ فِيْ النَّاسِ أَحْيَاء

Some people died but they remain living amongst humanity.

So congratulations to Hazrat Mawlānā Maḥbūb ʾAḥmad Ṣāḥib Nadwī, may he be protected, who is the son of the honoured Hazrat ʾAqdas, the Blessings of this era, the Guide of the ʾUmmah, Profound Scholar, Author, my Master and our Master, Muḥammad Qamruz Zamān Ṣāḥib ʾIlāhābādī,

Shaykh of Ṭarīqah, Ḥaqīqah and Sharīʿah, may he be protected. Through his worthy depiction of Allāh's friends in his book, *Biographies of the Naqshbandī Mujaddidī Mashā'ikh*, he has rendered a great service to religion and gathered beneficial knowledge on recognition of Allāh. May Allāh reward him on our behalf. All this is the result of the upbringing of his noble father, the Blessing of the era, may he be protected. May Allāh تَبَارَكَ وَتَعَالَى grant Hazrat a lengthy life with health and ease*, ʾĀmīn*!

A praiseworthy deed of the author, is that by mentioning his noble father, the Blessing of this era, may Allāh protect him, he has made this book a shining moon. It is the opinion of this lowly one, may he be protected, that had Hazrat, the Blessings of this era, may Allāh protect him, not been mentioned, this book would have been deficient. Allāh تَبَارَكَ وَتَعَالَى was pleased to let Hazrat be mentioned, and thus was he mentioned.

The public, the elite and the ʿUlamāʾ should all seek benefit from this book, *Biographies of the Naqshbandī Mujaddidī Mashā'ikh*. It should be read in every home.

This worthless slave, may Allāh protect him, has read this book and is confident that Allāh تَبَارَكَ وَتَعَالَى will accept it, *ʾĀmīn*!

One from amongst the servants of Hazrat Wālā,
The Slave, Abū Sufyān, may Allāh protect him,
Servant of Ḥadīth and Iftāʾ in al-Jāmiʿah al-ʿArabīyah Miftāḥul ʿUlūm, Maʾū
Currently staying at Madrasah Baytul Maʿārif ʾIlāhābād
29th August 2002

Preface

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

We praise Him and convey salutations upon His Noble Messenger.

Taṣawwuf is a much criticised discipline. The first criticism is that Taṣawwuf did not exist during the eras of Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, the Ṣaḥābah ﷺ and the Noble Tābiʿūn رَحِمَهُمُ ٱللَّهُ. The second criticism is that Taṣawwuf causes deficiencies and curtails the spread of Islām.

The brief response to the first criticism is that during the era of the Ṣaḥābah ﷺ, Taṣawwuf was known as *Tazkīyah* and *ʾIḥsān*. In a famous Ḥadīth, Rasūlullāh ﷺ defined *ʾIḥsān* thus:

اَلْإِحْسَانُ أَنْ تَعْبُدَ الله كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

ʾIḥsān is that you worship Allāh as if you see Him. If you are unable to see Him, He sees you.

Thus the Noble rship Allāh as *Taṣawwuf* and spirituality as "*ʾIḥsān*". The goal of *ʾIḥsān* and purification is to join one's heart unto Allāh and that the soul's association with the Cherishing-Lord of the worlds should be fixed and correct. That is what *Taṣawwuf* is about. Thus the people of that era knew *Taṣawwuf* as Purification and *ʾIḥsān*.

The response to the second criticism is that *Taṣawwuf* is not confined to rectification of the inner self and purification of the heart only. In fact, Islām spread tremendously by means of *Taṣawwuf*, and it was a means of conveying the religion. It is near unanimously agreed upon that Islām reached India and spread there via *Taṣawwuf*, as is still happening today, by the grace of Allāh تَبَارَكَ وَتَعَالَى. In addition, it was through the spiritual strength and good character of *Taṣawwuf* that the Tatar nation was

blessed with Islām. They were that same nation who had inflicted such oppression upon the Muslims which would have crushed mountains. They massacred the Muslims and pulled down the world of Islām, brick-by-brick. Yet that barbaric nation was affected by the spirituality and character of Shaykh Saʿdudīn al-Ḥimawī رَحِمَهُ اللّٰهُ, and flocked into the fold of Islām.

ہے عیاں یورشِ تاتار کے افسانے سے
پاسباں ملگئے کعبہ کو صنم خانے سے

O see how from the tribulations of the plundering of the Tartars;
The Kaʿbah has gained caretakers from the temples of idols.

At this point, I deem it appropriate to quote from the writing of Professor Khalīq ʾAḥmad Nizhāmī in defence of *Taṣawwuf* and the Ṣūfiyāʾ, in the midst of the battles of views in their regard. He wrote:

Khwājah ʾAḥmad Tālīsawī was a means of bringing the Tartars into the fold of Islām. Shaykh Saʿdudīn al-Ḥimawī and his followers brought the Mongols to grab onto the garment of Islām. Khwājah Muʿīnudīn Chistī laid the foundation for a religious and cultural revolution in India. If the names of the famous Ṣūfiyāʾ of that era should be evaluated, this reality would be apparent that they not only made the blood flow again in the dead veins of Islāmic society, but they also played a most influential role in the spread and preaching of Islām. They focussed their concern and utilised their abilities in renewal, revival, preaching and firm resolve. Shaykh Najmuddīn Kubrā رَحِمَهُ اللّٰهُ, Khwājah Farīdud Dīn ʿAṭṭār رَحِمَهُ اللّٰهُ and many other famous Mashāʾikh sacrificed their entire lives and effort and had to wade through rivers of fire and blood. Their feet remained firm and never slipped. Their efforts resulted in the end, that a new world arose from the horizon. The second life Islāmic society underwent after the tribulations of the Tartars, is the fruit of the efforts of these saints.[2]

Taṣawwuf is simply a name for Islām's spirit and reality; Sharīʿah's jewel; the purity and sweetness of character; and the peace and tranquillity of

[2] *Mashāʾikh-e-Chist, Professor Khalīq Aḥmad Nizhāmī, p. 161*

the heart. In short, the epitome of humanity's goodness, nobility and virtue is achieved through Taṣawwuf. No person with a clean heart can read the writings and stories of the true Ṣūfiyā' without being affected. One's human failings become apparent, one by one. The heart resolves to eliminate them and replace them with the loftiest of attributes. The soul becomes imbued with fear of Allāh تَبَارَكَ وَتَعَالَىٰ, combined with hope, desire and a zeal for the True Beloved. One turns away from the world and unnecessary worldly means. The heart becomes satisfied with that amount which is strictly needed. The Ṣūfī no longer has any doubt on the realities of the Unseen World. He becomes blessed with perpetually remembering Allāh تَبَارَكَ وَتَعَالَىٰ; aware of His presence; witnesses His power in everything; and is forever close to and with Allāh.

This is the summary of Tawitnesses His power in everything; and is forever close to and with Allāh. ssary worldly means. The heead the writings and stod such attributes of imbuing them in their lives. This series advanced generation after generation, for centuries amongst different nations and countries. In regards the spread of Islām, the selflessness and spirituality of the Ṣūfiyā' played a role. Their delightful and influential stories are valuable examples in our history.[3]

The reality is that Taṣawwuf is the very soul and essence of Islām, without which this religion cannot remain and be preserved. It is such a pillar without which the building cannot remain erect. It was to perfect this goal and to help humanity attain the ultimate heights of character and spirituality that the Prophets عَلَيْهِمُ السَّلَامُ were sent to this world. The last to be sent was Hazrat Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allāh تَبَارَكَ وَتَعَالَىٰ describes the highest and most virtuous of the goals of his mission to be the purification of souls. Allāh تَبَارَكَ وَتَعَالَىٰ says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

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[3] ʿAllāmah ʿArshī Amritsarī

It is He who sent amongst the illiterates a messenger from amongst themselves to recite unto them His signs, purify them and teaches them the Book and wisdom, even though they were before in clear misguidance. [al-Jumuʿah: 2]

The views of the senior ʻUlāmā of Islām in regards Taṣawwuf and Ṣūfiyā'

The author of *Siyarul 'Awliyā'*, 'Amīr Khūr, wrote:

Ḥujjatul Islām Hazrat Imām Ghazzālī رَحِمَهُ ٱللَّهُ embarked on a lengthy journey in search of truth and conducted an intense investigation of various groups and peoples. He stated his conclusions in regards the correct truth as follows: "I am utterly convinced that the Ṣūfiyā' are indeed the ones traversing Allāh's path. Their ways are the best ways. Their path is the most straight. Their character is the most nurtured and correct. If the intelligence of the intellectuals, the wisdom of the sages and the knowledge of those expert in Sharīʿah were combined to surpass the ways and character of the Ṣūfiyā', they would not find it possible. This is because their every outer and inner movement and every still moment is based from the lamp of Prophethood, and every other source of light on the face of the earth is no light at all in comparison to the light of Prophethood.[4]

Shaykhul Islām Ibn Taymiyah رَحِمَهُ ٱللَّهُ wrote on page 510 of the 11th volume of his *Majmūʿul Fatāwā*:

What still needs to be discussed are groups associated to a certain Shaykh. In this regard, I have no doubt that people are in need of a person from whom they can acquire [knowledge of] faith and the Qur'ān, just as the Ṣaḥābah ﷺ acquired these from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and the Tābiʿūn ﷺ in turn acquired from them. This is the means of acquiring 'Iḥsān, through following those who were first in Islām. Just as a man

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[4] *al-Munqiẓ minaḍ Ḍalāl, as quoted in Tarīkh Daʿwat wa ʿAzīmat, v. 3, p. 112, by Mawlānā Abul Ḥasan ʿAlī Nadwī*

needs someone to teach him the Qur'ān, one is also in great need of one who can teach him the outer and inner aspects of religion. [5]

Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ ٱللَّهُ stated, "These are such people that their associates are never wretched and those who sit in their company are never deprived. They are Allāh's associates. When they are seen, one is reminded of Allāh. Their sight is a medicine, their words a cure. Their company is light and effulgence. They are such people that those who only look at their outward aspect are deprived and lose hope, but those who gaze at their inner aspect become saints themselves."[6]

This lowly one submits that it was upon the instruction of his illustrious father, Hazrat Mawlānā Muḥammad Qamruz Zamān Ṣāḥib (may his blessings endure), that he was blessed to write the biographies of the Mashā'ikh of the Naqshbandī Mujaddidī order. However, they are specifically the line of Hazrat Mawlānā Muḥammad 'Aḥmad Ṣāḥib Partāpgadhī رَحِمَهُ ٱللَّهُ, from Hazrat Mawlānā Badr 'Alī Ṣāḥib Ra'y Barelī رَحِمَهُ ٱللَّهُ, from Hazrat Mawlānā Faḍl Raḥmān Ganj Murādābādī رَحِمَهُ ٱللَّهُ, linking up to Hazrat Mujaddid 'Alfi Thānī Ṣāḥib Sirhindī رَحِمَهُ ٱللَّهُ. I have also added the biographies of a few other saints for the sake of blessings. May Allāh shower us in their spiritual effulgence.

This lowly one renders thanks firstly unto Allāh, the Lord of Honour. Thereafter he thanks his illustrious father, Hazrat Mawlānā Muḥammad Qamruz Zamān Ṣāḥib (may his blessings endure), through whose supervision, direction and Du'ā', this book, *Taẓkirah Mashā'ikh Naqshbandīyah Mujaddidīyah* has reached completion. May Allāh تَبَارَكَ وَتَعَالَى keep him in His kind shade for a lengthy time amongst us, in good health and ease. May He continuously utilise him for the blessed and necessary tasks of religion and reformation. *'Āmīn*!

I then thank the noble Hazrat Mawlānā Muftī Zaynul Islām Ṣāḥib Qāsimī, may his excellence increase. He corrected the book and blessed us with his advices. Similarly I am most grateful to the most virtuous Mawlāwī

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[5] *Mawqif 'A'immatil Ḥarkatis Salafīyah li-'Abdil Ḥafīzh al-Makkī, p. 232*
[6] *Maktūb Imām Rabbānī, v. 2, p. 183*

Feroz ʿĀlām Ṣāḥib Qāsimī (may he be safe) who rendered certain services related to the book, with great effort and sincerity. May Allāh تَبَارَكَ وَتَعَالَىٰ reward them with an excellent reward.

I pray unto Allāh that He makes this book a means of reform and success for people, and a means of salvation for this worthless one. May He also grant the publishers and distributers an immense reward. May it find acceptance, amongst special ones, the masses and with Allāh.

تیری رحمت سے الہی پایئں یہ رنگ قبول
پھول کچھ میں نے چنے ہیں ان کے دامن کیلئے

Through Your mercy O Allāh, find this colour acceptable;
I picked some flowers to place here.

Was-Salām
Maḥbūb Aḥmad Qamruz Zamān Nadwī
10th Rabīʿuth Thānī 1423 (22nd June 2002)

We shall now commence with the origin of the chain of the Naqshbandī Mashāʾikh. In fact, he is the fountainhead and ultimate of the entire chain of Prophethood and Sainthood, the Chief of Prophets, the Most Noble of the Messengers, Muḥammad the ʿArab صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Through the mention of this personality do we begin this book, may Allāh تَبَارَكَ وَتَعَالَىٰ accept, *ʾĀmīn*!

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

All praise belongs to Allāh. Salutations and peace be upon the Chief of the Messengers, the Seal of Prophets, Muḥammad, and his family and all his companions and whosoever follows them in good until the Day of Reckoning.

The Chief of Both Worlds, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

His biography is called the best of all histories.

Blessed Birth

His noble father was ʿAbdullāh bin ʿAbdil Muṭṭalib bin Hāshim[7] bin ʿAbd Manāf. His respected mother was ʾĀminah bin Wahb bin ʿAbd Manāf.

His blessed birth occurred on Monday, the 12th of Rabīʿul Awwal[8], corresponding to the year 570. This date is the most light filled and blessed date in the history of humanity. Whilst the Sun of Prophethood was rising on the horizon, an earthquake struck the palace of the Persian Emperor, toppling fourteen walls. Lake Tiberius dried up in an instant. The fire which the Persians worshipped and had never gone out in a thousand years, suddenly extinguished on its own and went cold. This was in reality an announcement of the impending end of fire-worship and every other form of misguidance, and an indication of the end of the Persian and Roman Empires[9]. [10]

Authentic ʾAhādīth mention that at the time of his birth, a light shone from the belly of his mother which illuminated the east and west. When he emerged into the world, it was with the support of both his hands. He grabbed a handful of earth and gazed towards the heavens.[11]

His Father's Demise

The Accepted Messenger ﷺ was still in his mother's womb when his father left this world. He was thus an orphan. After his birth, his

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[7] Abū Nuʿaym narrates in his "*Dalāʾil*" with a chain that links to Rasūlullāh ﷺ, that Jibraʾīl عليه السلام said, "I traversed the east and the west, but I never saw any family better than Banū Ḥāshim."

[8] 8th Rabīʿul ʾAwwal is also mentioned in *ʾAṣaḥḥus Siyar*, *ʾAwjazus Siyar* and *Nashruṭ Ṭīb*. Qāḍī Muḥammad Sulaymān Manṣūrpūrī and ʿAllāmah Pāsha Fulukī, the Egyptian, have preferred the 9th Rabīʿul ʾAwwal.

[9] Hazrat Mawlānā Abul Ḥasan 'Alī Nadwī رحمه الله wrote in his book, "*Nabī-e-Raḥmat*" that the Muḥaddithūn and masters of the biography of Rasūlullāh ﷺ have mentioned these narrations and acknowledged them as authentic.

[10] *ʾAwjazus Siyar*

[11] *al-Mawāhib - Nashruṭ Ṭīb*

grandfather, ʿAbdul Muṭṭalib came and gazed at him with love, placing him in his lap. He carried him inside the Kaʿbah, where he praised Allāh, offered Duʿāʾ and named him Muḥammad ﷺ.

Suckling

After he was born, he drank of his mother's milk. Then for a few days thereafter, he drank the milk of Thuwaybīyah, the slave-girl of his paternal uncle, Abū Lahab.[12] Thereafter Hazrat Ḥalīmah as-Saʿdīyah ؓ was blessed with this gift which Allāh had granted.

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumuʿah]

It was a custom amongst the aristocracy of the Quraysh that they would give their breastfeeding babies to a breastfeeding nurse from amongst the Bedouin tribes. Thus Rasūlullāh ﷺ was given to the most fortunate lady, Ḥalīmah, of the Banū Sʿad clan.[13] The women of the Banū Saʿd clan were famous for their abilities in nursing children and teaching them Arabic eloquence and rhetoric.[14] His progress was much greater than that of other children, and within two years, he seemed like a grown child. Thus the Lady Ḥalīmah ؓ stopped breastfeeding him when he attained the age of two. She took him back to his respected mother, and requested to keep him for a while longer. Lady ʾĀminah agreed to let him return with Lady Ḥalīmah ؓ.

Upon his return to the clan of Banū Saʿd, two angels appeared and opened his blessed chest. They removed a piece of flesh or something black and flesh-like from his blessed heart and threw it away. They thoroughly washed his heart and replaced it in its correct position. It became as it

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[12] *Aṣaḥḥūs Siyar*
[13] *Aṣaḥḥūs Siyar*
[14] *Nabī-e-Raḥmat*

was before. This incident frightened Lady Ḥalīmah ﵂, who returned Muḥammad ﷺ to his mother.[15]

Demise of His Grandfather and Mother

When he was aged six, his mother, while returning to Makkah al-Mukarramah passed away at ʾAbwāʾ. He was then deprived of the shade of his affectionate grandfather at the age of eight. This was part of Allāh's training, the secret of which only He knows. After the demise of his grandfather, his paternal uncle, ʾAbū Ṭālib, raised him with tender love and affection. He would always be a staunch defender and helper unto Rasūlullāh ﷺ.

How Allāh Protected His Innocence

Allāh تَبَارَكَ وَتَعَالَىٰ always kept him far and pure from the filth of the Age of Ignorance and its bad customs. His people considered Muḥammad ﷺ to be the most modest, truthful and trustworthy amongst them, to such an extent that they called him, "al-ʾAmīn", the Trustworthy. He showed consideration to relatives, would lighten people's burdens and fulfil their needs. He would join in works of goodness and piety. In short, his life was amazing and unique since childhood.

Marriage to Hazrat Khadījah ﵂

At the age of 25, Muḥammad ﷺ married an extremely influential lady of the Quraysh, Hazrat Khadījah ﵂. She was a beautiful lady, wealthy, possessed deep understanding and was most insightful. Many Quraysh chiefs desired to marry her, but she refused them all. When she heard accounts of the honesty, good character and trustworthiness of Muḥammad ﷺ, she expressed a desire to marry him. His paternal uncle, Ḥamzah ﵁, conveyed the proposal to him. ʾAbū Ṭālib recited the sermon of the marriage and thus commenced the marital life of Muḥammad ﷺ. Even after her demise, Muḥammad ﷺ,

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[15] *Nabī-e-Raḥmat*

would always mention her with deep affection and remained kind and generous with her surviving friends.

The Other Pure Wives

Rasūlullāh ﷺ never married any other woman during the lifetime of Hazrat Khadījah ؓ. Only after her demise did he marry again. This was three years before the Hijrah to Madīnah, when he was aged 49. The ladies he married after Hazrat Khadījah ؓ were:

Sawdah bint Zamʿah ؓ, ʿĀ'ishah ؓ, Ḥafṣah ؓ, Zaynab bint Khuzaymah ؓ, Umm Salmah ؓ, Zaynab bint Jaḥsh ؓ, Juwayrīyah ؓ, Umm Ḥabībah ؓ and Maymūnah ؓ. These total eleven, of which two passed away during his presence, and nine were alive at the time of his demise. [16]

The Pure Children of Rasūlullāh ﷺ

His two sons, Qāsim[17] and Ṭāhir, were born from Hazrat Khadījah ؓ. It is from Qāsim that Rasūlullāh ﷺ had the family name of Abul Qāsim. It is also said that Ṭāhir was named ʿAbdullāh. His four daughters were: Ruqayyah ؓ, Zaynab ؓ, Umm Kulthūm ؓ and Fāṭimah ؓ. Ruqayyah ؓ was his eldest child. [Others hold this to be Zaynab ؓ instead – translator]. From Hazrat Mārīyah Qibṭīyah ؓ he had a son, ʾIbrāhīm. All three sons passed away during their childhood.

Hazrat Fāṭimah ؓ married Hazrat ʿAlī ؓ. Hazrat Zaynab ؓ married Hazrat ʾAbul ʿĀṣ bin Rabīʿ. Hazrat Ruqayyah ؓ was married to Hazrat ʿUthmān ؓ. After her demise he married Hazrat Umm Kulthūm ؓ. Thus he is called *Ẓun Nūrayn – He of the Two Lights*.

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[16] ʾ*Awjazus Siyar*

[17] From certain narrations it is understood that Qāsim reached at least such an age where he would mount animals.

It is in Allāh's wisdom that Rasūlullāh ﷺ did not have surviving male offspring, and that his progeny continued in this world through the female line, specifically through his daughter, Hazrat Fāṭimah ؓ. The other daughters either did not have children or their children did not survive.[18]

Prophethood

When he was 40 years old, Hazrat Jibrīl al-'Amīn عليه السلام came to him to give the command of Prophethood from Allāh. He was at that time in the Cave of Ḥirā' where he was engaged in Allāh's praise and glorification, pondering over the divine power and system. The angel said, "Read!" Rasūlullāh ﷺ replied that he was not one who could read. The angel then grabbed Rasūlullāh ﷺ and held him so tightly that he felt difficulty. He then released him and again said, "Read!" Rasūlullāh ﷺ again replied that he could not read. The angel again grabbed him and held him most forcefully. He released him and said for the third time, "Read!" Rasūlullāh ﷺ said that he could not read. Hazrat Jibrīl عليه السلام grabbed him and pressed against him thrice. Releasing him he said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ
(٤) عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ (٥)

Read in the Name of Your Cherishing-Lord who created. He created man from a clot. Read and your Cherishing-Lord is Most Noble. Who taught the means of the pen. He taught man which he knows not. [al-'Alaq: 1-5]

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[18] *'Awjazus Siyar*

With Hazrat Khadījah ﵂

This strange incident made Rasūlullāh ﷺ worried. He went home, his blessed forehead dripping with perspiration due to intense fear. When he arrived, he said to Hazrat Khadījah ﵂, "Cover me! Cover me quickly! I sense danger." Hazrat Khadījah ﵂ responded with words full of confidence and power.

The historical words of our Mother, the Greatest Khadījah, may Allāh be pleased with her

"Never! By Allāh! Allāh will never humiliate you. You maintain family ties and show consideration to relatives. You lighten the burden of others. You help those in need. You display hospitality to the guest. You help the innocent who have been afflicted." [19]

After thus consoling Rasūlullāh ﷺ, Hazrat Khadījah ﵂ took him to her aged paternal cousin, Waraqah bin Nawfal. Rasūlullāh ﷺ explained the entire incident to him. Hearing this, Waraqah exclaimed, "This is the same archangel who came to Mūsā عليه السلام. If only I were young and could live until that time when your people will evict you."
"The people will evict me?" asked Rasūlullāh ﷺ. "Yes," replied Waraqah, "Whenever a prophet came to the world and preached the oneness of Allāh, the people would react with hatred and enmity at the outset."

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[19] This is narrated by al-Bukhārī. The famous Chistī Shaykh, our master, Hazrat ʿAbdul Quddūs Gangohī رحمه الله wrote some very beneficial words in this regard in Persian, which I reproduce in Urdu [translated here into English], "This point can be extracted that Hazrat Khadījah ﵂ deduced the authenticity of the inner aspect from the authenticity of the outer actions. Thus without correctness of the outer aspect, the inner aspect cannot be deduced to be correct. Whoever rejects the outer aspects of Sharīʿah is indeed a heretic and misguided." The derivation of this point is clear proof of the insight and understanding of Hazrat Shaykh رحمه الله.

After this Rasūlullāh ﷺ would continue going to the Cave of Ḥirāʾ as per his habit. For some time no further revelation descended. This period is called, "*al-Fatrah – The Pause*". Finally one day when he was returning home from Ḥirāʾ, he saw the same angel again. He again felt afraid and went home. He wrapped a blanket around him and lay down. He then heard a voice full of majesty reciting in his ear:

يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنذِرْ (2) وَرَبَّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ(5)

O you wrapped up one! Arise and warn! Declare the greatness of your Cherishing-Lord. Purify your garments and avoid filth. [al-Muddaththir: 1-5]

Thereafter revelation descended continuously.

One day Hazrat Jibrīl al-ʾAmīn عليه السلام took Rasūlullāh ﷺ to the foot of a mountain. He performed Wuḍūʾ in front of him and led him in Ṣālāh.

Preaching Islām

Upon receiving the command to convey the message of Allāh's oneness, Rasūlullāh ﷺ began to preach to the people that they should not ascribe partners unto Allāh. Instead, they should recognise Him as One. The first people he turned to was his household. The first to believe in him was Hazrat Khadījah al-Kubrā رضي الله عنها. Hazrat ʿAlī bin ʾAbī Ṭālib رضي الله عنه and Hazrat Zayd bin Ḥārithah رضي الله عنه also believed in him from the beginning. These were all members of his household. Another early believer was his close friend, Hazrat ʾAbū Bakr bin ʾAbī Quḥāfah رضي الله عنه. These first believers were his wife, his paternal cousin, his freed-slave and his close and sincere friend. These people were obviously well acquainted with his character and qualities. No aspect of his life was hidden from them. That they all believed in him is a strong testimony to his truthfulness and

righteousness. In the beginning, Rasūlullāh ﷺ confined his preaching to quietly and secretly preaching to his relatives and friends.[20]

Islām was propagated in this quiet manner for the next three years, drawing some fortunate souls into its fold.

Proclamation on Mount Ṣafā

Allāh then commanded:

فَاصْدَعْ بِمَا تُؤْمَرُ

So expound openly with what you have been commanded with. [al-Ḥijr: 94]

In compliance with this command, Rasūlullāh ﷺ climbed Mount Ṣafā. There he loudly called out to each clan by name. Hearing the call, the ʿArabs began to gather, as was the custom. Once they had gathered, Rasūlullāh ﷺ said to them, "O Quraysh! If I were to inform you that the enemy is going to attack you in the morning or the evening, would you believe me?"
"Yes" they all immediately replied, "We have always found you to be true in speech."
Upon hearing this reply, Rasūlullāh ﷺ said, "Then I warn you that Allāh's punishment is close. Believe, so that you may escape the divine punishment."
The Quraysh laughed at these words. ʾAbū Lahab exclaimed, "May your hands be destroyed! Have you gathered us for this?"
The people then dispersed, talking as they returned home. As ʾAbū Lahab got up, the following was revealed:

تَبَّتْ يَدَآ أَبِي لَهَبٍ

[20] This should still be the sequence and way of preaching.

May the hands of ʾAbū Lahab be destroyed… [al-Lahab: 1]

A few days later the following was revealed:

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your close relatives. [ash-Shuʿarāʾ: 214]

Rasūlullāh ﷺ therefore commanded Hazrat ʿAlī ﷺ to arrange a meal for guests. The arrangements were made and Rasūlullāh ﷺ invited his close relatives. About forty relatives came. After they had eaten, Rasūlullāh ﷺ commenced speaking, but ʾAbū Lahab started spewing such uncouth words that Rasūlullāh ﷺ could not continue and the guests dispersed. The next day Rasūlullāh ﷺ again made arrangements and invited his relatives. After they had eaten he addressed them, "I bring you such a matter the like of which nobody has brought better unto his tribe. Who will assist me in this task?"
All remain silent, not saying a word. Hazrat ʿAlī ﷺ then stood and said, "Even though I am weak and the youngest of all, I shall be at your side."
When they heard this, everyone began laughing, mocked Hazrat ʿAlī ﷺ and left.

Open Preaching

Rasūlullāh ﷺ began to openly preach monotheism and Islām. It was during this time that persecution began to be inflicted upon him and his weak followers, who were few in number. He went to gatherings, festivals, markets and people's homes, explaining to them the beauty of monotheism and discouraging them from idolatry.

The idol worshippers saw this as a loss of honour and glory. Thus the great chiefs and nobility would in no way acknowledge him as messenger and prophet. They could not afford to lose their position and obey him. In addition, most of the Quraysh clans were enemies unto Banū Ḥāshim. They could not tolerate that someone from an enemy clan could be a prophet and that they had to obey him. The open preaching resulted in

the Quraysh aligning themselves in opposition. The severe clash between disbelief and Islām commenced from the fourth year of prophethood.[21]

The First Classroom

During those days, Rasūlullāh ﷺ started using the home of Hazrat ʾArqam bin ʾAbī ʾArqam ﷺ as a classroom. It was located at the foot of Mount Ṣafā. Each person who wished to embrace Islām went there and was taught about Islām. Muslims began gathering there at all times. Rasūlullāh ﷺ taught the people about Islām at Hazrat ʾArqam's home. He also led them in Ṣalāh there.

For three years, in other words, until the sixth year of Prophethood, the house of Hazrat ʾArqam ﷺ was the headquarters of Islām. Whoever embraced Islām during those three years are considered to have entered the ranks of the first Muslims. The last person to join the list of those who became Muslim in the house of Hazrat ʾArqam ﷺ was Hazrat ʾUmar al-Fārūq ﷺ. By him becoming Muslim, the Muslims gained much strength and were able to openly leave the house of Hazrat ʾArqam ﷺ. The Quraysh resolved upon the extermination of Rasūlullāh ﷺ and his followers and chose new methods to combat and persecute them.

Quraysh Delegation Meets ʾAbū Ṭālib

ʾUtbah's attempts proved unsuccessful. Hence a delegation composed of ʾUtbah, Shaybah, ʾAbul Bukhtarī, ʾAswad, Walīd, ʾAbū Jahl and others approached ʾAbū Ṭālib. They complained, "Your nephew does not want to desist from disparaging our idols. You should explain to him to stop such actions."
ʾAbū Ṭālib was affected by these words and went to Rasūlullāh ﷺ. He spoke in such a defeated manner that it affected the heart of Rasūlullāh ﷺ. Filled with emotion, he stood to leave and said, "O my Uncle! I shall not abandon this effort for as long as Allāh's work is not yet completed. I shall continue until I am destroyed."

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[21] *Tarīkh-e-Islām, v1, p. 97*

ʾAbū Ṭālib was now affected by Rasūlullāh's ﷺ words. He called him and said, "You should definitely continue your work. For as long as I am breathing I shall never stop defending you. I shall never surrender you to the enemy."[22] [23]

Emigration to Ethiopia

When all the efforts of the disbelieving Quraysh proved fruitless, they unanimously decided step up their efforts in opposing and persecuting Rasūlullāh ﷺ. It became so difficult for the Muslims to live on the sacred soil on Makkah, that Rasūlullāh ﷺ gave them permission to leave for Ethiopia, where a Christian government ruled. Thus in the fifth year of Prophethood, some Muslim men and women left Makkah, for Ethiopia. This occurred during the month of Rajab. These included Hazrat ʿUthmān bin ʿAffān ؓ and his wife, Ruqayyah ؓ, daughter of Rasūlullāh ﷺ.

The disbelievers of Makkah also went there and attempted to turn the Emperor, called the Negus, against the Muslims and the religion of Islām. The Negus however summoned the Muslims to his court and questioned them about their religion. Hazrat Jaʿfar bin ʾAbī Ṭālib ؓ stepped forward and successfully defended the Muslims. [From the Urdū wording it appears that the author had intended to include the speech, but somehow it was omitted from the book - Translator]

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[22] *Tarīkh-e-Islām p. 101*

[23] Subḥānallāh! Such was the achievement of Prophethood which made Rasūlullāh ﷺ so resolute and independent in a way no mountain could match. This was no passionate outburst which soon sours. Until the very end he remained firm on the path of truth. That is how he successfully achieved his aims, until he joined the Companion Most High. ذلك فضل الله يؤتيه من يشاء *That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumuʿah]*

Boycott and Exile into the Glen of ʾAbū Ṭālib

When the Quraysh saw how Rasūlullāh ﷺ and his Ṣaḥābah ﷺ were gaining strength and progressing day by day, their enmity increased even more and they imposed a boycott against Rasūlullāh ﷺ and his clan, the Banū Hāshim. He and his companions were exiled to the Glen of ʾAbū Ṭālib, where they suffered the boycott for three years. He was aged 49 at the time.

Demise of ʾAbū Ṭālib and Hazrat Khadījah ﷺ

The tenth year of prophethood witnessed the demise of both ʾAbū Ṭālib and Hazrat Khadījah ﷺ. Both had displayed good companionship and relationship with Rasūlullāh ﷺ. Their assistance unto him and their defence unto him were well known. Nevertheless the tongue of ʾAbū Ṭālib never uttered the declaration of monotheism. After this calamity, Rasūlullāh ﷺ had to face ever more difficulties.

Aṭ-Ṭāʾif

The death of ʾAbū Ṭālib was an opportunity for the Quraysh. They now left no moment without attacking Rasūlullāh ﷺ. When he started losing hope of the Quraysh accepting ʾIslām soon, Rasūlullāh ﷺ went with Zayd bin Ḥārithah ﷺ to aṭ-Ṭaʾif, at the end of Shawwāl, in the year 9 of Prophethood. He invited the people of aṭ-Ṭāʾif to the Word of Truth. He spent a month continuously inviting them to guidance. Not a single person was blessed with accepting the truth. Instead, they treated Rasūlullāh ﷺ most rudely. Eventually they set their male and female slaves after Rasūlullāh ﷺ to stone him. The legs of Rasūlullāh ﷺ and the head of Hazrat Zayd bin Ḥārithah ﷺ were thus wounded. In the end, Rasūlullāh ﷺ returned to Makkah after a month. It was during this occasion that ʿAddās, the slave of ʿUtbah, embraced Islām. On the way back, Rasūlullāh ﷺ spent a night at Nakhlah. There a group of Jinn approached him and embraced Islām.

The Duʿā' which the Mercy unto all the Worlds ﷺ uttered after his treatment at aṭ-Ṭāif, can be read on page 193 of *Nabī-e-Raḥmat*. You should certainly not only read it, but memorise it and recite it.

Miʿrāj (Ascension to the Heavens)

On the 27th Rajab of the 10th year of the Prophethood, Allāh took His Nabī ﷺ on a night journey of the kingdom of the heavens and earth. First he went from al-Masjid al-Ḥarām to Baytul Muqaddas. There he was the Imām of all the Prophets, leading them in Ṣalāh. He then travelled through the heavens, meeting Prophets at their places, until he reached as-Sidrah al-Muntahāʾ and al-Bayt al-Maʿmūr. From there he attained the special divine proximity. It was at that moment that Allāh prescribed five compulsory Ṣalāh upon Rasūlullāh ﷺ and his followers.[24]

Reasons for the Hijrah

In Makkah the opposition and enmity increased, but so did the number of people entering Islām. The numbers of Muslims reached a considerable amount and the ʾAnṣār tribes of al-Madīnah, the Aws and the Khazraj, accepted Islām. The Quraysh feared that they would help and defend Rasūlullāh ﷺ and regarded him as a danger. They met at Dārun Nadwah, where they unanimously decided that a courageous young man of noble lineage would be chosen from each clan. These young men would gather and attack Rasūlullāh ﷺ at the same time. In this way, the guilt of the blood spilt would be shared amongst all the clans, no single clan bearing the blame alone.[25]

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[24] *Raḥmatulil ʿĀlamīn*

[25] *Nabī-e-Raḥmat, Raḥmatulil ʿĀlamīn*

Human Plans vs. Divine Plans

Allāh alerted Rasūlullāh ﷺ about their conspiracy. Thus they would see what transpires when human plots clash against divine power and protection that night. Rasūlullāh ﷺ told his beloved cousin, Hazrat ʿAlī ؓ, "You lie down in my bed under the blankets and sleep. Do not worry. Nobody will be able to harm you in the least."

Hazrat ʿAlī ؓ slept peacefully without the least worry, under the shadow of their swords. Rasūlullāh ﷺ went outside under Allāh's protection. He threw ash into the eyes of those whose hearts were already blind, reciting Sūrāh Yāsīn. He escaped in safety and none of them saw him.

Departure for al-Madīnah

Rasūlullāh ﷺ went to Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ and said, "Allāh has granted permission to leave and perform Hijrah."
Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ exclaimed, "Companionship, O Rasūlullāh?"
In other words, would he be blessed to accompany Rasūlullāh ﷺ during the Hijrah?
"Yes," replied Rasūlullāh ﷺ, "You will be my companion."
Upon hearing this, Hazrat ʾAbū Bakr ؓ wept with joy.

Towards the Cave of Thawr

Thawr is a cave near Makkah. Rasūlullāh ﷺ and Hazrat ʾAbū Bakr ؓ went there and waited in the cave for three days. On the fourth night they departed for al-Madīnah. The idolaters of Makkah were in pursuit of Rasūlullāh ﷺ and reached the cave [during the three days]. They saw that the mouth of the cave was covered in a spider web. They could not imagine that someone could be inside and it was not worth investigating.

Miracle of Surāqah bin Mālik ﷺ Sinking into the Earth

The Quraysh announced a reward of a hundred camels for whoever apprehended Rasūlullāh ﷺ or Hazrat ʾAbū Bakr ﷺ. Surāqah ﷺ desired this reward. He set out on his horse, armed with his spear. He spotted Rasūlullāh ﷺ and thought he had won. Suddenly the horse collapsed onto its knees. Surāqah ﷺ fell. He stood up, made the horse stand, remounted it and again galloped ahead. Rasūlullāh ﷺ was engaged in recitation of the Qurʾān and was concentrating on Allāh when he was informed that the enemy was approaching. He said, "O Allāh, protect us from his evil." As those words left his blessed lips, the horse's legs began to sink into the earth. Surāqah ﷺ fell and realised that it was impossible to overcome one under divine protection. He most helplessly begged for safety. He was granted safety. Surāqah ﷺ said, "I shall divert every person attempting to attack you."[26]

Reaching Qubāʾ

Rasūlullāh ﷺ reached Qubāʾ on the 8th Rabīʿul ʾAwwal in the thirteenth year of Prophethood. Ever since the people of Yathrib[27] had heard that Rasūlullāh ﷺ had left Makkah, they came out every morning at the main road, looking out for him. They would disperse during the heat of noon. On that day they were returning home when someone called out that Rasūlullāh ﷺ had arrived. They rushed back, welcoming Rasūlullāh ﷺ and calling out, "Allāhu Akbar!" They gathered like the rays around the Sun of Prophethood. Rasūlullāh ﷺ spent three days at Qubāʾ. During those three days he built a masjid there. This is the first masjid constructed in the history of Islām.[28]

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[26] *Ṣaḥīḥ Bukhārī* as quoted in *Raḥmatulil ʿĀlamīn, Aṣaḥḥus Siyar*
[27] The old name of al-Madīnah before Islām - Translator
[28] *Raḥmatulil ʿĀlamīn*

Entry into al-Madīnah

Rasūlullāh ﷺ departed from Qubāʾ on Friday and performed the first Jumuʿah Ṣalāh at the Masjid of Banū Sālim, which was at the bottom of the valley. He then entered the city which would henceforth be called, *Madīnatun Nabī – the City of the Prophet* ﷺ. His entry was a most magnificent event. The streets echoed with praises to Allāh تَبَارَكَ وَتَعَالَى. Men, women, children and the elderly all emerged to witness the manifestation of Allāh's favour. Rasūlullāh ﷺ starting staying at the home of Hazrat ʾAbū ʾAyyūb al-ʾAnṣārī ﷺ from that evening onwards. Hazrat Barāʾ ﷺ said that the utter joy and illumination which was experienced the day Rasūlullāh ﷺentered al-Madīnah, was never experienced before that day, nor after that day.[29]

Building of al-Masjid an-Nabawī and Houses

After settling in al-Madīnah, the first task undertaken was the building of Allāh's house. Its Qiblah at that time was Baytul Muqaddas. The land near the treasury belonged to the Banū Najjār clan. The specific property belonged to two orphan children. Rasūlullāh ﷺ summoned the clan and requested to purchase the land at an agreed price. They replied, "We shall exact a price, not from you, but from Allāh." Rasūlullāh ﷺ however would not accept this. Hazrat ʾAbū ʾAyyūb ﷺ paid the price and construction of the Masjid commenced. The chief of both worlds joined the Ṣaḥābah ﷺ in their labours to construct the Masjid. The Ṣahābah ﷺ carried stones to the Masjid, while reciting poetry. Rasūlullāh ﷺ also joined in their recitation and said:

اَللّٰهُمَّ لَا خَيْرَ إِلَّا خَيْرَ الْآخِرَة . فَاغْفِرِ الْأَنْصَارَ وَ الْمُهَاجِرَة

O Allāh! There is no real good besides the good of the Hereafter. So forgive the ʾAnṣār and Muhājirūn.

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[29] *Aṣaḥḥus Siyar, p. 65*

Change of Qiblah

The Qiblah was changed to Makkah sixteen months after the Hijrah, either during Rajab or Shaʿbān. This was more appropriate for Islām, the creed based on the legacy of ʾIbrāhīm عَلَيْهِ ٱلسَّلَامُ. After the completion of the Masjid, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had homes constructed for his wives adjacent to the Masjid. He and his household lived in these houses. His daughter, Hazrat Fāṭimah ﵂ and his wives, Hazrat ʿĀʾishah ﵂, Hazrat Ḥafṣah ﵂ and Hazrat Sawdah ﵂ arrived from Makkah and settled there.[30]

Brotherhood between the Muhājirūn ﵃ and the ʾAnṣār ﵃

Upon arriving in al-Madīnah, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ first arranged for the accommodation of the Muhājirūn ﵃. He summoned the ʾAnṣār ﵃ and joined them as brothers unto the Muhājirūn ﵃. As a result of this Brotherhood, each ʾAnṣārī ﵁ would share half his wealth with the Muhājir ﵁ who had been made his brother. In this way the Muḥājirūn ﵃ and the ʾAnṣār ﵃ were made brothers.

Departure from this World

It was during the Ṣubḥ Ṣalāh on a Monday that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ lifted the curtain which was between the house of Hazrat ʿĀʾishah ﵂ and al-Masjid an-Nabawī. He paused, gazing for a while at the pure scene which was the fruit of his efforts. The scene brought joy and a smile to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﵁ thought that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ intended coming for Ṣalāh, so he started going back. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ indicated with his hand that he should continue leading the Ṣalāh. That gesture set everyone at ease. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then dropped the curtain and Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﵁ completed the Ṣalāh.

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[30] *Sīratun Nabī, v. 1, p. 205; Aṣaḥḥus Siyar, p. 66*

During the course of the day he summoned his beloved daughter, the Lady Hazrat Fāṭimah ﵂. He whispered some words in her ear, which made her weep. He then whispered other words which made her laugh. She later narrated that the first words were, "I am now going to leave this world." The other words were, "Of my household, you will be the first to join me," i.e. you will be the first to die.

It was on that day that Rasūlullāh ﷺ gave Hazrat Fāṭimah ﵂ the glad tidings of being the Lady of the women of all the worlds.

He then summoned Hazrat Ḥasan ﵁ and Hazrat Ḥusayn ﵁. He kissed both and instructed that they should be honoured. He then summoned the Pure Wives and offered them advice. He then summoned Hazrat ʿAlī ﵁. He placed his blessed head in the lap of Hazrat ʿAlī ﵁. He offered him advice as well and let his blessed saliva fall on the face of Hazrat ʿAlī ﵁. It was on that occasion that he then uttered, "[Guard your] Ṣalāh! [Guard your] Ṣalāh! [Care for] those under your control." According to Hazrat ʾAnas ﵁, that was the final instruction of Rasūlullāh ﷺ. According to Hazrat ʿĀ'ishah ﵂, he repeated this instruction several times.

Now his soul began to be extracted. Hazrat ʿĀ'ishah ﵂ was sitting with Rasūlullāh ﷺ resting upon her lap. A vessel of water had been brought. Rasūlullāh ﷺ kept dipping his hand in it and wiping his blessed face. His blessed face was changing colour. It was red, then yellow. His blessed tongue uttered:

لَا اِلٰهَ اِلَّا اللهُ إِنَّ لِلْمَوْتِ سَكَرَات

There is no god but Allāh. Verily death has pangs.[31]

ʿAbdur Raḥmān bin ʾAbī Bakr ﵁ entered. He held a fresh miswāk in his hand. Rasūlullāh ﷺ looked at the miswāk, so Hazrat ʿĀ'ishah ﵂ took it and softened it with her teeth and Rasūlullāh ﷺ used the miswāk. He then raised his hands and uttered:

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31 *Al-Bukhārī*

اَللّٰهُمَّ الرَّفِيْقَ الأَعْلَى

O Allāh! The Companion Most High.

It was on mid-morning of Monday the 12th Rabīʿul Awwāl 11th Hijrī that the enlightened soul departed from the pure body.[32] He was aged 63 lunar years and 4 days.

Verily we belong to Allāh and verily we return unto Him.

O Allāh, convey our salutations to him, his family and all his companions.

ʾAmīrul Muʾminīn Sayyidunā Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ

He was the perfect successor and heir to Rasūlullāh ﷺ in external and spiritual matters.

Blessed Birth

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ was born two-and-a-half years after the Year of the Elephant. He was amongst the leading personalities of the Quraysh, even before Islām. Historians record that there were ten such personalities who were regarded as leaders both before and during Islām. Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ was one of these ten. He lived in Makkah and earned his living through trade, through which he became quite wealthy. Even before Islām, Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ was distinguished with traits such as beautiful conduct, sympathy for others, a wide range of knowledge, intelligence and understanding of dealings. Such traits attracted the people to him. They would seek his counsel in their important deals and relied upon his opinion. He was also an accomplished reciter of poetry. After Islām he stopped reciting poetry. Even before Islām he never drank intoxicants.

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[32] *Raḥmatul lil ʿĀlamīn, v. 1, pp. 251-2; Aṣaḥḥus Siyar. However, Nashruṭ Ṭīb and Tawārīkh-e-Ḥabīb mention that the time was before or after Zawāl (midday).*

A year before the sun of prophethood arose, he was blessed to join the company of Rasūlullāh ﷺ. Just as light already becomes visible before sunrise, similarly the light of prophethood started to glimmer when the light of revelation was about to shine. Thus Rasūlullāh ﷺ became inclined to solitude and worship and began seeing true dreams.

When Rasūlullāh ﷺ first proclaimed Islām, he was not fully confident of people's response. Yet when he conveyed the message of Islām to Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ, he declared his belief without a moment's hesitation. Rasūlullāh ﷺ said, "Whoever I presented with Islām, displayed some form of hesitation, doubt or consideration. However, when I presented Islām to ʾAbū Bakr, he accepted without the slightest hesitation."[33]

Taṣawwuf

The very first to recite the *Kalimah Ṭayyibah* i.e. "Lā ilāha illallāh," for the purpose of cleansing the inner self was Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ. *Kashful Maḥjūb* declares Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ to be the Imām of Taṣāwwuf. The Naqshbandī order links up to Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ through Hazrat Jaʿfar ʾaṣ-Ṣādiq رَحِمَهُ ٱللَّهُ. The scholars of Taṣawwuf state that the Ṣiddīqi *nisbah* is like the ʾIbrāhīmī *nisbah* due to the overpowering and perfected monotheism they entail. The Qurʾān calls ʾIbrāhīm عَلَيْهِ ٱلسَّلَامُ, "*awwāh*," or compassionate and turning towards Allāh تَبَارَكَ وَتَعَالَى. The Ṣaḥābah ؓ used to call Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ, "*awwāh*," as well. This was the effect of the ʾIbrāhīmī *nisbah*. He acquired the stage of *ḍamnīyah kubrā* (greatest responsibility) through his companionship with Rasūlullāh ﷺ. Thus Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ was the complete manifestation of the perfection of Rasūlullāh ﷺ.

Hazrat Shāh Walīʾullāh رَحِمَهُ ٱللَّهُ wrote that flames from the unseen would manifest subtleties of the hearts upon the heart of Hazrat ʾAbū Bakr aṣ-

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[33] *Sīratuṣ Ṣiddīq ؓ, Mawlānā Ḥabībur Raḥmān Shirwānī.*

Ṣiddīq ﷺ. Thus the real condition of a person was definite to him, not just as a thought. A Ḥadīth states:

مَا صَبَّ اللهُ فِی صَدْرِیْ شَیْئًا إِلَّاصَبَبْتُهُ فِی صَدْرِ أَبِی بَکْرٍ

"Allāh has not poured anything into my heart, except that I have poured it into the heart of ʾAbū Bakr." [34]

Hazrat Shāh Walīʾullāh رَحِمَهُ ٱللَّهُ wrote in his famous book, *ʾIzālatul Khafāʾ*, "Hazrat ʾAbū Bakr aṣ-Ṣiddīq's ﷺ cleansing of the heart is called *Ṭarīqah* in our era."

Kashful Maḥjūb quotes Hazrat Junayd al-Baghdādī رَحِمَهُ ٱللَّهُ as saying, "The noblest statement in regards monotheism is the words of ʾAbū Bakr aṣ-Ṣiddīq, 'Pure is He who did not make for His creation a way to recognise Him except [recognition of one's] helplessness.'" [35]

During his Khilāfah, false claimants to Prophethhood arose. As a result, Arabia became a flood of apostasy, war and rebellion. According to the historian, Ibn Kathīr رَحِمَهُ ٱللَّهُ, twenty-four tribes became apostate and entered the battlefield against Islām, whilst at the borders, the Persian and Roman emperors were gazing with hostile intent towards the Muslims. Hazrat ʿAbdullāh bin Masʿūd ﷺ depicted this scenario in these words, "At that moment the example of the Muslims was like a flock of sheep during winter, with rain pouring on them in the open fields, without any shepherd to look after them."

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ handled the situation most strategically and overcame these difficulties.

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[34] *Sīratuṣ Ṣiddīq* ﷺ

[35] *Izālatul Khafāʾ, v. 2, p. 42, Translation of Mawlānā ʿAbdush Shakūr Fārūqī*

His Demise

Ponder well over this incident, for there is probably no greater measure of a man's true state than when death approaches.

In terms of physique, Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ was not really a strong man. With this weakness, he attained the age of 63 and fell ill. He suffered a fever for fifteen days. Eventually he could not even go to the Masjid, despite his house's window being within the Masjid. How weak must his body not have been? Would one have any resolve under such weakness and illness?

His well-wishers urged him to summon a doctor. He replied, "The doctor has seen me and examined me. He saw me and what did he say? I am He who does as He wills."

In whose Hand was the pulse of life of Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ? This is an excellent example of handing oneself over and being pleased with Allāh's decision.

Hazrat ʿUmar ﷺ said in regards Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ that if his ʾĪmān were weighed against that of all the inhabitants of the earth, his would outweigh them all.

Hazrat ʿAlī ﷺ said, "I swear by that Being whose Hand holds my life, we cannot leap at any good deed, except that ʾAbū Bakr has already overtaken us therein."

He also said that Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ is the bravest of all people.[36] The full narration states that Hazrat ʿAlī ﷺ asked, "Tell me, who is the bravest of people?"
"You!" they replied.
He said, "As for me, I never fought anyone except that I exacted justice from him. Tell me, who is the bravest of people?"
They replied, "Then we do not know who."

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[36] *Al-Bazzār*

He said, "It is ʾAbū Bakr. When it was the Battle of Badr, you built a hut for Rasūlullāh ﷺ. We then said, 'Who will be with Rasūlullāh ﷺ so that no idol-worshipper may attack him?' By Allāh! Not one of us stepped forward except ʾAbū Bakr with his sword drawn by the head of Rasūlullāh ﷺ. None came to attack except that he attacked him. So he is the bravest of people."[37]

Some Incidents and Sayings

An old, blind, poor woman lived on the outskirts of al-Madinah al-Munawwarah. Hazrat ʿUmar ؓ always used to go to her, intending to serve her. However, whenever he arrived, he learnt that somebody had already preceded him and helped her. One day he decided to hide by the door and wait until that person arrived. When the time came, he saw that it was Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ. This was during the Khilāfah of Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ.

One day Rasūlullāh ﷺ addressed the Ṣaḥābah ؓ. He asked, "Who amongst you is observing fast today?"
Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ replied, "Me."
Rasūlullāh ﷺ asked, "Who attended a funeral?"
Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ replied, "Me."
Rasūlullāh ﷺ asked, "Who fed the needy?"
Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ replied, "Me."
Rasūlullāh ﷺ asked, "Who visited the sick?"
Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ replied, "Me."
Rasūlullāh ﷺ then remarked that whoever gathers these qualities within himself is an inhabitant of Paradise.[38]

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ narrated that Rasūlullāh ﷺ said to recite Kalimah Ṭayyibah (*lā ʾilāh ʾillallāh*) and seeking forgiveness in abundance. Satan says, "I have destroyed people through sins, but they

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[37] *Sīratuṣ Ṣiddīq* ؓ
[38] *Sīratuṣ Ṣiddīq* ؓ

have destroyed me through *lā ʾilāha ʾillallah* and seeking forgiveness. When I saw that they were beginning to destroy me through *lā ʾilāha ʾillallah* and seeking forgiveness, I started to destroy them through desires, even though they knew what lay in its path." [39]

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ said, "We discovered piety in *Taqwā*, wealth in conviction and honour in humility."

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ said, "O people! Weep out of fear of Allāh. If you are unable to weep, then make as if you weep."

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ said, "Beware of regarding any Muslim as low. For indeed the lowest ranking of Muslims is great in Allāh's Sight."

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ said, "Ask Allāh for forgiveness and ease in this world and the hereafter."

One day an animal which was hunted was brought to him. He said, "When game is killed or a tree is cut down, it means that it abandoned Allāh's remembrance."

One day Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ entered a garden. A bird was sitting in the shade of a tree. When he saw it, he took a breath and said, "Congratulations, O bird! You eat the fruits of trees, sit in its shade and without any reckoning you will be saved on the Day of Reckoning. If only ʾAbū Bakr were like you."

Once during his Khilāfah, he despatched an army to Syria. He went quite a distance to bid them farewell. The men remarked, "O Khalīfah of Rasūlullāh! You are walking on foot whilst we are riding."
He replied, "I am having my sins pardoned through my feet. My feet are walking in the path of Allāh."

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[39] ʾ*Izālatul Khafāʾ, Hazrat Shāh Walīʾullāh Ṣāḥib* رَحِمَهُ اللهُ, *v. 2, p. 65*

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ said, “He who tastes the pleasure of Allāh’s love will never want to seek the world and will be disinclined towards people.” [40]

Demise

Daylight of Monday ended and it was a Tuesday night when he left this world at the age of 63.

May Allāh be pleased with him and grant him the best of rewards on our behalf. Our final call is all praise belongs to Allāh, the Cherishing-Lord of the worlds.

Sayyidunā Hazrat Salmān al-Fārisī ﷺ

His name was Salmān, his patronym ʾAbū ʿAbdillāh. His homeland was Persia, hence he is known as al-Fārisī, or the Persian. He was the freed-slave of Rasūlullāh ﷺ because Rasūlullāh ﷺ bought him from a Jew and freed him.

Hazrat Salmān ﷺ is regarded to be amongst the senior Ṣaḥābah ﷺ. His spiritual knowledge is due to his *nisbah* with Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ. His lineage was of the Persian *Rāmhurmuz* who worshipped fire and pie-bald horses. Hazrat Salmān ﷺ had an inclination to the truth from an early age. He thus abandoned his ancestral religion and adopted Christianity and studied its books. His father, friends and relatives did not like it when they discovered that he had become Christian. They tortured and punished him, but he endured every difficulty and did not abandon Christianity.

He left his homeland and went to Syria. Some people coming from Arabia enslaved him. They took him to al-Madīnah, where they sold him to a Jew. It is said that he was bought and sold to ten men, one after the other.

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[40] *Mashā’ikh-e-Chist, Shaykhul Ḥadīth Mawlānā Muḥammad Zakarīyā Ṣāḥib* رَحِمَهُ اللَّهُ

Thus he lived as a slave under those various masters until Rasūlullāh ﷺ emigrated from Makkah to al-Madīnah. He presented himself into his sacred presence and entered the fold of Islām.

Rasūlullāh ﷺ said in his regard, "Salmān is of the people of Paradise and he is amongst those people whom Paradise desires and is waiting for."

Referring to Hazrat Salmān ؓ, Rasūlullāh ﷺ also said, "If faith were by *Thurayyā* [the star Pleiades][41], a man from among these would surely find it." [42]

His Virtues

Hazrat ʾAmr bin ʿĀʾiẓ ؓ narrates that once Hazrat Salmān ؓ, Hazrat Ṣuhayb ؓ, Hazrat Bilāl ؓ and some other people were sitting together. Hazrat ʾAbū Sufyān ؓ passed by and they remarked, "Allāh's swords have not yet made their impression upon Allāh's enemies."

Hazrat ʾAbū Bakr aṣ-Ṣiddīq ؓ exclaimed, "You make such remarks about the chief and noble one of the Quraysh?"
He went to Rasūlullāh ﷺ and reported what had been said to him. Rasūlullāh ﷺ responded, "O ʾAbū Bakr! Perhaps you have displeased them. If so, you have angered your Cherishing-Lord."
Hazrat ʾAbū Bakr ؓ returned to them and said, "O brothers! Did my words anger you?"
"No," they replied, "May Allāh forgive you." [43]

Hazrat Kathīr bin ʿAbdillāh bin ʿAmr narrated that on the occasion of the Battle of Aḥzāb, Rasūlullāh ﷺ was digging the trench, when the Muhājirūn ؓ and ʾAnṣār ؓ argued over which group Hazrat Salmān ؓ belonged to. Hazrat Salmān ؓ was a strong man. Both groups argued that

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[41] Often incorrectly pronounced as "*Surayyā*" - Translator
[42] *Mazhāhir Ḥaqq, Manāqib Ṣaḥābah ؓ, p. 446*
[43] *Siyar ʾAʿlāmin Nubalāʾ, al-Imām Shamsuddīn aẓ-Ẓahabī رَحِمَهُ اللَّهُ, v. 1, . p540*

Hazrat Salmān ﷺ was one of them. Rasūlullāh ﷺ then said, "Salmān is one of us, the Ahlul Bayt[44]."

Ibn Buraydah narrates from his father ﷺ who narrates from Rasūlullāh ﷺ, "Allāh loves four of my companions and has commanded that I love them as well. They are ʿAlī, ʾAbū Ẓarr, Salmān and Miqdād." [45]

Hazrat ʿUthmān ﷺ narrates from Hazrat Salmān ﷺ that when Allāh's slave prays unto Him when times and conditions are good, then the angels recognise his voice when he prays at the time of difficulty and intercede for him. When he does not pray unto Him when times and conditions are good, then the angels do not recognise his voice when he prays at the time of difficulty and do not intercede for him. [46]

Hazrat Salmān ﷺ said to Hazrat Ḥuẓayfah ﷺ, "O brother of Banū ʿAbs, there is no limit to knowledge but age is very limited. So strive to acquire that much knowledge required to enact your religious dealings, and leave what is besides that." [47]

Sulaymān bin Mughīrah narrated from Ḥumayd bin Hilāl that Hazrat Salmān ﷺ and Hazrat ʾAbū ad-Dardāʾ ﷺ had been appointed as brothers. Hazrat ʾAbū ad-Dardāʾ ﷺ settled in Syria and Hazrat Salmān ﷺ settled in al-Kūfāh. Hazrat ʾAbū ad-Dardāʾ ﷺ wrote a letter to Hazrat Salmān ﷺ. After greetings of *Salām*, he wrote, "Since our separation, Allāh has granted me wealth and children. I am staying in the blessed land of Baytul Muqaddas."
Hazrat Salmān ﷺ wrote to him in reply, "You know very well that good and blessedness do not lie in abundance of wealth and in having many children. Good fortune lies in knowledge and forbearance and in that knowledge which benefits you. Place does not benefit anyone. Perform deeds as if you are seeing Allāh and count yourself amongst the dead." [48]

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[44] The household of Rasūlullāh ﷺ - Translator
[45] *Siyār ʾAʿlāmin Nubalāʾ, v. 1, pp. 539-540*
[46] *Ṣifatuṣ Ṣafwah, Ibnul Jawzī, v. 1, p. 549*
[47] *Ṣifatuṣ Ṣafwah, Ibnul Jawzī, v. 1, p. 549*
[48] *Siyār ʾAʿlāmin Nubalāʾ, v. 1, p. 548*

ʾAbū ʿUthmān narrates from Hazrat Salmān ﷺ that there was a span of 600 years between Hazrat ʿĪsā عَلَيْهِ السَّلَام and Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّم.[49]

According to al-Imām al-Wāqidī, Hazrat Salmān ﷺ passed away during the Khilāfah of Hazrat ʿUthmān ﷺ in the city of Madāʾin. Ibn Zanbawīyah says the same. ʾAbū ʿUbayd said that he passed away in Madāʾin in 36 Hijrī. ʿAbbās bin Yazīd al-Baḥrānī says that according to the people of knowledge, Hazrat Salmān ﷺ lived up to 350 years, out of which 250 is not in doubt, [50] and that his meeting with a disciple of ʿĪsā عَلَيْهِ السَّلَام is established. [51]

Hazrat Qāsim bin Muḥammad bin Abī Bakr رَحِمَهُ اللهُ

Name and Lineage

His name was Qāsim, his patronym ʾAbū Muḥammad. He was the son of Muḥammad, who was the son of Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﷺ. He mother was a slave. Due his excellence in knowledge and character, Hazrat Qāsim رَحِمَهُ اللهُ was regarded amongst the saints of al-Madīnah. He attained *Nisbah* from Hazrat Salmān ﷺ.

Paternal Aunt raises the Orphan

When Hazrat ʿAmr bin al-ʿĀṣ ﷺ invaded Egypt on behalf of Hazrat Āmir Muʿāwiyah ﷺ, Muḥammad bin ʾAbī Bakr was slain in battle. Hazrat Qāsim رَحِمَهُ اللهُ was still young and ʾUmmul Mūʾminīn ʿĀʾishah ﷺ took him under her care and raised him with love and affection. [52]

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[49] *Ṣaḥīḥul Bukhārī, Kitābul Ambiyāʾ, Faḍāʾiluṣ Ṣaḥābah*
[50] *Siyār ʾAʿlāmin Nubalāʾ, v. 1, p. 554-55*
[51] *Tafḥīmul Bukhārī, Kitābul ʾAmbiyāʾ*
[52] *Ibn Saʿd, v. 5, p. 139*

Virtues and Excellences

Hazrat ʿĀ'ishah ﵂ was a fountain of knowledge. The least of her students would inherit knowledge and practice from her. Hazrat Qāsim رَحِمَهُ ٱللَّهُ was like a beloved son unto her. By receiving his upbringing at her hands, he became a combination of seas of knowledge and practice. Al-ʿAllāmah Saʿd[53] wrote that he attained a lofty status, was a high ranking jurist and Imām. He memorised Ḥadīth and was a man of Taqwā. The Imām wrote that he was amongst the senior Tābiʿūn [generation after Ṣaḥābah ﵃] and all agree on his august status and rank of leadership amongst the scholars.

Tafsīr

He was a master of all fields of knowledge, but was extremely cautious in regards the commentary of Allāh's Word. He was not known as a commentator of the Qur'ān. Due to his extreme caution, he never commented on the Qur'ān.

Ḥadīth

Hazrat ʿĀ'ishah ﵂ was a fountain of Ḥadīth, from which Hazrat Qāsim رَحِمَهُ ٱللَّهُ drank in abundance. In addition to her, he also benefited from the other giants of Ḥadīth - Hazrat ʿAbdullāh bin al-ʿAbbās ﵄, Hazrat ʿAbdullāh bin ʿUmar ﵄ and Hazrat ʾAbū Hurayrah ﵁. He himself said, "I sat in the company of ʿAbdullāh bin al-ʿAbbās ﵄, ʿAbdullāh bin ʿUmar ﵄ and ʾAbū Hurayrah ﵁ and drew as much benefit from them as possible. Hazrat ʿAbdullāh bin ʿUmar ﵄ possessed much knowledge and Taqwā. He knew such rare facts which were not obtainable from others. Besides these saints he also learnt Ḥadīth from Hazrat ʿAmr bin al-ʿĀṣ ﵁, Hazrat

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[53] *I assume the author is referencing to Ibn Saʿd here as well, when he says ʿAllāmah Saʿd – Translator.*

ʿAbdullāh bin Jaʿfar ﷺ and Hazrat ʿAbdullāh bin Khabbāb ﷺ. Through the *Fayḍ* of these saints he became a distinguished memoriser of Ḥadīth.

Fiqh

He also specialised in Fiqh (jurisprudence), in which he was regarded as an Imām and Mujtahid. The greatest tribute that can be paid to him in regards his mastery of Fiqh, is that he is regarded as one of the Seven great Jurists of al-Madīnah. All the scholars of that era acknowledged his ability in Fiqh. Ibnuz Zunnār said, "I have never seen a greater jurist than Qāsim." Al-Imām Mālik رَحِمَهُ ٱللَّهُ said, "Qāsim was amongst the jurists of this ʾUmmah."

His Students

He taught many great students of Ḥadīth. Some of them include: ʿAbdur Rahmān bin Qāsim رَحِمَهُ ٱللَّهُ, al-Imām ash-Shaʿbī رَحِمَهُ ٱللَّهُ, Sālim bin ʿAbdillāh رَحِمَهُ ٱللَّهُ, al-Imām az-Zuhrī رَحِمَهُ ٱللَّهُ, Mālik bin Dīnār رَحِمَهُ ٱللَّهُ and others, may Allāh's mercy be upon them all.

Virtues and Character

Just as knowledge was found in Hazrat Qāsim رَحِمَهُ ٱللَّهُ to a major degree, so were practical deeds to be found in him. His personality was a combination of virtuous character. He was a copy of his saintly grandfather, Hazrat ʿAbū Bakr aṣ-Ṣiddīq ﷺ. Zubayr said, "Amongst the progeny of ʾAbū Bakr, I saw none as similar to him as this youngster (Hazrat Qāsim رَحِمَهُ ٱللَّهُ)." [54]

Hazrat ʿUmar bin ʿAbdil ʿAzīz رَحِمَهُ ٱللَّهُ was so affected by the perfection of his deeds and character, that he said, "Would that the Khilāfah were Qāsim's."
In another narration, "If I had the authority to decide over the Khilāfah, I would have made Qāsim the Khalīfah."

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[54] *Ṣifatuṣ Ṣafwah, v. 2, p. 90*

Attire

He lost his sight in his old age. He used to dye his head and beard with Ḥinnā. He used to wear a silver ring with his name engraved thereon. His clothing was of a high standard and pleasant colour. His shawl was embroidered and colourful. His turban was white. He liked the saffron colour (yellow) and sometimes used green as well. [55]

Demise

He departed for Makkah al-Mukarramah, intending to perform Ḥajj or ʿUmrah. He passed away on the way. At the time of his death, he instructed his son, "Do not! Do not ever say after I die that my father was like this and like that."
He passed away in 108 or 109 Hijrī. [56]

Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ

Hazrat al-Imām Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ gained his knowledge of inner spirituality from his maternal grandfather, Hazrat Qāsim رَحِمَهُ ٱللَّهُ and his father, Hazrat Zaynul ʿĀbidīn رَحِمَهُ ٱللَّهُ.

Name and Lineage

His name was Jaʿfar, his patronym ʾAbū ʿAbdillāh, his title aṣ-Ṣādiq (the Truthful). He was the noble son of Hazrat Muḥammad al-Bāqir رَحِمَهُ ٱللَّهُ. His ancestry was such - Jaʿfar bin Muḥammad bin ʿAlī [bin Ḥūsayn bin ʿAlī] bin Abī Ṭālib. On the maternal side, his mother was Fardah, daughter of Qāsim, son of Muḥammad, son of Hazrat ʾAbū Bakr aṣ-Ṣiddīq ﵁.

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[55] *Tābiʿīn, Shāh Muʿīnuddīn, pp. 374-381, printed in 1956, Dārul Muṣannifīn ʾAʿzhamgadh Publishers.*
[56] *ʾAʿyānul Ḥujjāj, Mawlānā Ḥabībur Raḥmān al-ʾAʿzhamī, v. 1, p. 108*

Birth

He was born in 80 Hijrī in al-Madīnah al-Munawwarah.

Virtues and Excellences

He belonged to such a family of knowledge and deeds, whose least servant became an heir to knowledge. His father, al-Imām al-Bāqir رَحِمَهُ ٱللَّهُ, was a scholar of such calibre, that seniors of this ʾUmmah such as al-Imām ʾAbū Ḥanīfah رَحِمَهُ ٱللَّهُ were his students. It was as if knowledge was the rightful inheritance of Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ. As for his other virtues, he was the Imām of his era. Al-Ḥāfizh aẓ-Ẓahabī رَحِمَهُ ٱللَّهُ called him one of the foremost leaders. Even amongst the noble *Ahlul Bayt* he had no equal in knowledge. Ibn Ḥibbān رَحِمَهُ ٱللَّهُ stated that he was amongst the leaders in Fiqh and virtue amongst the Ahlul Bayt. Al-Imām an-Nawawī رَحِمَهُ ٱللَّهُ said that all agree upon his leadership and august personality.[57]

It is narrated that once Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ asked al-Imām ʾAbū Ḥanīfah رَحِمَهُ ٱللَّهُ, "What is intelligence?"
He replied, "That which distinguishes good from bad."
Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ said, "Such distinction exists in animals as well. They can distinguish between one who beats them from one who feeds them."
Al-Imām ʾAbū Ḥanīfah رَحِمَهُ ٱللَّهُ then submitted, "Then what is intelligence according to you?"
Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ replied, "Intelligence is what can distinguish between two good things and two evil things. It chooses the better of the two good and avoids the worse of the two evils." [58]

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[57] *Tābiʿīn, pp. 68-9, taken from: Taẓkiratul Ḥuffāẓ, v. 1, p. 150 and Tahẓībul ʾAsmāʾ p. 150*

[58] *Mashāʾikh Naqshbandīyah Mujaddidīyah, p. 71, Mawlānā Muḥammad Ḥasan Naqshbandī Mujaddidī Mazhharī, inhabitant of Kotlah kīratpur, Banjor, Gīlānī Press, Lāhore, 3rd Edition*

Sayings

His wholesome words were libraries of morals, character and advices. He once said to Hazrat Sufyān ath-Thawrī رَحِمَهُ ٱللَّهُ, "When Allāh grants you a bounty and you wish to retain it, then thank Allāh abundantly for it, for Allāh says in His Book, 'If you are grateful I shall certainly increase for you.' When there is a delay in receiving sustenance, then seek forgiveness. When an order from the ruler or someone in charge reaches you, then recite *lā ḥāwla wa quwwata illā billāhi* in abundance. It is the key to abundance. He who remains content with the share fate has allotted him, will remain independent. He who gazes at the wealth of others will die poor. He who is not pleased with Allāh's allocation has doubt in that decision of Allāh. If one exposes others, Allāh will expose him in the privacy of his own home. He who draws a sword in mischief will be slain with that sword. He who digs a hole for his brother, will fall in it himself. He who sits with the foolish becomes worthless. He who meets with the scholars becomes honoured. He who goes to places of ill repute gains ill repute. Always speak the truth, whether it is compatible with you or not. A man's intelligence is what he originally is, his religion is what he is worth, and his *Taqwā* is his nobility. All of humanity are brothers linked to ʾĀdam عَلَيْهِ ٱلسَّلَامُ."[59] [Due to lack of punctuation, it is unclear whether these are a single speech to Hazrat Sufyān رَحِمَهُ ٱللَّهُ or separate quotes – Translator]

Maintaining Good Thoughts

He said, "When something dislikeable about your brother becomes apparent to you, then seek some excuse for him, even up to a hundred excuses. If you have still not found an excuse, then think that there must be some other excuse which you do not know about. When you hear a Muslim saying something, then interpret it in the best possible manner. If you cannot find a good interpretation, then blame yourself."

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[59] Subhānallāh! What words of Recognition of Allāh.

Demise

Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ passed away in al-Madīnah al-Munawwarah in 148 Hijrī. May Allāh تَبَارَكَ وَتَعَالَىٰ have mercy upon him.[60]

Hazrat Bāyazīd [61] Busṭāmī [62] رَحِمَهُ ٱللَّهُ

He is amongst the first rank of Mashā'ikh and was born in 136 Hijrī.

Name and Lineage

His name was Ṭayfūr. He was a contemporary of Hazrat Yaḥyā bin Muʿāẓ ar-Rāzī رَحِمَهُ ٱللَّهُ. He saw Hazrat Shaykh Shaqīq al-Balkhī رَحِمَهُ ٱللَّهُ, but did not have the honour of spending time in his company. [63]

His *Nisbah* is with Hazrat Jaʿfar aṣ-Ṣādiq رَحِمَهُ ٱللَّهُ. His esteemed mother narrates that when she was pregnant with him, whenever she ate a doubtful morsel, she felt so ill at ease, that she would feel no peace until she vomited it out.

Somebody told him about a saint residing in a certain place. He departed, intending to visit the saint. When he arrived there, the saint spat in the direction of the Qiblah. Observing this scenario, Hazrat Bāyazīd رَحِمَهُ ٱللَّهُ, immediately returned home. He remarked, "If that man had the slightest inkling of *Ṭarīqah*, he would not have perpetrated such a disrespectful act."

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[60] *Tābiʿīn, p. 71, Mawlānā Shāh Muʿīnuddīn Nadwī, taken from Taḥẓībut Taḥẓīb, v. 2, p. 104 & ʾAʿyānul Ḥujjāj, v. 1, pp. 104-5, Mawlānā Ḥabībur Raḥmān Ṣāḥib ʾAʿzhamī رَحِمَهُ ٱللَّهُ*

[61] Bāyazīd is a contraction of ʾAbū Yazīd, both are used in this book – Translator

[62] Referring to the town of Busṭām in Irān, variously pronounced as Basṭām, Bisṭām or Busṭām, hence Basṭāmī, Bisṭāmī or Busṭāmī - Translator

[63] *Nafaḥātul ʾUns, p. 212 of the ʾUrdū translation by Shams Bareilī.*

He once dreamt of Allāh. So he asked, "O my *Rabb*! Show me the closest path unto You."
Allāh replied, "O Bāyazīd! Leave your ego and come!"

A fire-worshipper lived in the neighbourhood of Hazrat Bāyazīd رَحِمَهُ ٱللَّهُ. He (the fire-worshipper) left on a journey and his child cried because of the dark night. Hazrat Bāyazīd رَحِمَهُ ٱللَّهُ would take his lamp to their house and made the child happy. When the fire-worshipper returned, his wife informed him of what had transpired. He remarked, "When the holy man's light has entered our home, how can we remain in darkness?"
He immediately embraced Islām.

His Sayings

- "The true worshipper and true practitioner of deeds, is he who takes the sword of striving and cuts the head of all desires. He eliminates all his passions and hopes for the love of truth. He who makes Allāh his friend, Allāh makes him His friend. He who yearns for Allāh, Allāh wishes for him too."
- "The sign of having recognised Allāh is that one flees from the creation."
- "The company of the pious is better than pious deeds. The company of the evil is worse than evil deeds."
- "He who has abandoned his desires has reached Allāh."
- "Abundance of Ẓikr is not by way of numbers, but awareness without negligence." [64]
- He was asked, "When does a man reach the border of being a true man?" (i.e. of the accomplished people). He replied, "When he recognises the defects of his ego, then he has reached the border of true men." [65] [66]
- Manṣūr stated that he heard ʾAbū Mūsā bin ʿĪsā saying, that he heard from his father, that Hazrat Bāyazīd Busṭāmī رَحِمَهُ ٱللَّهُ said, "I

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[64] *Mashāʾikh Naqshbandīyah Mujaddidīyah, Mawlānā Muḥammad Ḥasan Naqshbandī*
[65] *Ḥilyatul Awliyāʾ, ʾAbū Nuʿāym al-ʾIṣfāhānī, v. 10, p. 37*
[66] Subḥānallah! How excellent has he stated the reality that recognising your defects is a real accomplishment – Compiler.

observed *Riyāḍah* and *Mujāhadah* for 30 years. From my effort and sternness against myself, I learnt about knowledge and following it. If there were no differences amongst the ʿŪlāmāʾ I would have tired myself, but the differences amongst the ʾUlāmāʿ is a cause for mercy, except in regards monotheism."

- Ibrāhīm al-Hirawī narrates that ʾAbū Yazīd[67] Busṭāmī رَحِمَهُ ٱللَّهُ was asked, "What is the sign of one who recognises Allāh?"
  He replied, "He never slackens in remembering Allāh. He never tires in fulfilling His right. He does not feel familiarity to that which is not associated with Allāh."
- Ḥasan bin ʿAlawīyah narrates that Hazrat Bāyazīd رَحِمَهُ ٱللَّهُ said, "One night I was sitting in my *Miḥrāb* and stretched my legs. I then heard a voice saying, 'He who chooses the company of kings should observe the etiquettes of the royal court.'"
- He said, "For thirty years whenever I wish to engage in the remembrance of Allāh, I first rinse my mouth and clean my tongue." [68]
- It is narrated that Hazrat Bāyazīd رَحِمَهُ ٱللَّهُ performed Ṣalāh in a certain Masjid behind the Imām. After completing the Salām, the Imām asked him, "O Bāyazīd, where do you eat from?"
  Hazrat Bāyazīd رَحِمَهُ ٱللَّهُ replied, "Wait. Let me repeat the Ṣalāh I offered behind you. You have doubt in the Sustainer of creation. Ṣalāh behind one who does not know the Master of sustenance is not valid."

Demise

He passed away at the age of 73 in 261 Hijrī. He was buried in Busṭām, Irān. May Allāh have mercy upon him. [69]

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[68] *Ṣifatuṣ Ṣafwah, Ibnul Jawzī رَحِمَهُ ٱللَّهُ, v. 4, pp. 407-410.*

[69] *Nuzhatul Basāṭīn, Urdu translation Rawḍātur Rayāḥīn, Mawlāna ʾAshraf ʿAlī Thānwī رَحِمَهُ ٱللَّهُ and Mawlānā Zhafar ʾAḥmad Thānwī رَحِمَهُ ٱللَّهُ*

Hazrat Shaykh ’Abul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ

His name was ʿAlī bin Jaʿfar رَحِمَهُ ٱللَّهُ. He was a most unique personality of his era to whom people made reference, especially the leading figures of Taṣawwuf.

His Nisbah in Taṣawwuf

The *Nisbah* of Shaykh ’Abul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ is from the Sulṭān of those who recognise Allāh, Shaykh ’Abū Yazīd Busṭāmī رَحِمَهُ ٱللَّهُ. He acquired the spiritual upbringing of Shaykh ’Abū Yazīd Busṭāmī رَحِمَهُ ٱللَّهُ. [70]

It is narrated that someone asked him, “Permit me to call the creation to turn towards Allāh.”
Shaykh ’Abul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ replied, “You wish to call people to Allāh? Beware that you do not call people to yourself.”
The person asked, “What do you mean by calling to myself?” Shaykh ’Abul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ replied, “The meaning of calling to yourself, is that if someone else calls to Allāh and that displeases you, then that is a sign that you are calling to yourself. [71]

Someone once came to visit him. He called out at his house, “Where is the Shaykh?”
His wife replied, “What do you want with this heretic and liar?” Allāh تَبَارَكَ وَتَعَالَى knows best what other negativities she uttered. In any case the visitor left to seek Shaykh ’Abul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ in the jungle. He saw Shaykh ’Abul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ walking with a lion, upon which he had loaded some wood. The man went to the Shaykh and asked about the situation. One scenario exists in the house, and the opposite outside? He replied, “Until you do not pull the load of such a beast (my wife), you will not be able to tame a lion.”[72] [73]

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[70] *Nafaḥātul ’Uns, p. 531*
[71] In other words, it would be learnt that it was contrary to sincerity – Compiler.
[72] *Mashā’ikh Naqshbandīyah Mujaddidīyah, pp. 78-79*

His Sayings

- One day he asked his followers, "What is the most excellent thing?"
  "O Shaykh," they replied, "You tell us."
  He said, "That heart in which there is only His remembrance."
- Some people asked him, "Who is a ṣūfī?"
  He replied, "A robe, turban and prayer-mat does not make one a ṣūfī. Nor do ritual and tradition make a ṣūfī. Ṣūfī is he who is nothing unto himself." i.e. has attained the stage of contentment.
- He was asked, "How would one traversing the spiritual path know when he is alert?"
  He replied, "When he remembers Allāh and is aware of Allāh from head to toe."
- "What is truthfulness?" he was asked.
  He replied, "That you speak from your heart." i.e. speak what is in the heart.
- When asked about sincerity he replied, "Whatever is done for the sake of Allāh is sincerity. Whatever is done for the sake of people is ostentation."
- He used to say, "The brightest of hearts is that in which the creation does not pass through. The best deed is the one done without fear of creation. Of all bounties, the most Ḥalāl for you is that which was earned through your own effort. The best companion is he whose life is with Allāh." [74]

Demise

He passed away on the 15th Ramaḍān 435 Hijrī in Kharqān, Irān. May Allāh have mercy upon him and fill his resting place with light.

[73] Subḥānallāh! What an amazing thing he said.
[74] *Mashā'ikh Naqshbandīyah Mujaddidīyah, pp. 78-79*

Hazrat Shaykh ʾAbū ʿAlī Fārmidī [75] رَحِمَهُ ٱللَّهُ

Introduction

His name was Faḍl bin Muḥammad, but was known famously as ʾAbū ʿAlī Fārmidī. He was the Shaykh of the Mashāʾikh of Khorāsān, an outstanding personality of his era who held a special position of mastery within his school of thought. He received advice and was the student of ʾAbul Qāsim al-Qushayrī رَحِمَهُ ٱللَّهُ. In regards *Ṭarīqah*, he received his *Nisbah* from two great saints, Hazrat ʾAbul Qāsim Gorgānī رَحِمَهُ ٱللَّهُ and ʾAbul Ḥasan Kharqānī رَحِمَهُ ٱللَّهُ, who was the leader of the Mashāʾikh and the *Quṭb* of his time.

Amazement of the Shaykh

Shaykh ʾAbū ʿAlī Fārmidī رَحِمَهُ ٱللَّهُ narrated:

I was studying in Ghafwān Shabāb in Nīshāpūr, when I heard that Shaykh ʾAbū Saʿīd ʾAbul Khayr had come here from Mahannah. He was delivering lectures and advice. Yearning to see him, I went to his gathering. As soon as my gaze fell upon him, I became amazed with him. Love for the noble Ṣūfiyā' increased in my heart. I henceforth started to present myself in the company of the Shaykh and benefited so much from him. I gained much by way of insight and spiritual light. Various spiritual states became revealed unto me. When the Shaykh departed from Nīshāpūr, I then presented myself to learn from the great teacher, ʾAbul Qāsim al-Qushayrī,[76] the commentator of the Qur'ān and author. I explained to him what states I was experiencing. He replied, "Son, go and remain engaged in seeking knowledge."

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[75] *Nafaḥātul ʾUns, p603; Mashāʾikh Naqshbandīyah Mujaddidīyah, pp. 83-84*

[76] Al-Imām ʾAbul Qāsim ʿAbdul Karīm Hawāzin al-Qushayrī رَحِمَهُ ٱللَّهُ studied Taṣawwuf under ʾAbū ʿAlī Daqqāq رَحِمَهُ ٱللَّهُ, Shāfiʿī jurisprudence under ʾAbū Bakr aṭ-Ṭūsī رَحِمَهُ ٱللَّهُ and beliefs under ʾAbū Bakr bin Fūrak رَحِمَهُ ٱللَّهُ. He holds a high position amongst the Mashāʾikh of Taṣawwuf. His book, '*ar-Risālah al-Qushayrīyah*' is a superb exposition of Taṣawwuf and a torch for the path for true Ṣūfiyā'. (*ʾAʿyānul Ḥujjāj, v. 2, p. 36*)

I remained busy in the acquisition of knowledge. That light increased day by day.

Going to Shaykh ʾAbul Qāsim Gorgānī رَحِمَهُ ٱللَّهُ

I previously heard the name of Shaykh ʾAbdul Ḥasan Gorgānī, so I headed towards Ṭūs to avail myself of his company. When I reached Ṭūs, I encountered a group of his followers. I offered Taḥīyatul Masjid and then went to him. His head was lowered, but as I approached him, he raised his head and said, "O ʾAbū ʿAlī! Come, come! Tell me what is your condition."

I offered salām, sat and told him all my incidents. Upon hearing my conditions, he said, "Yes, your beginning is promising, but you still have not reached any station. If you are properly trained then you can attain a lofty position."

My heart immediately testified that this indeed is my guide. I remained there and the Shaykh made me undergo various Riyāḍah and Mujāhadah. He placed his special focus on me and later married his daughter to me. He had not yet permitted me to lecture when I went to visit Shaykh ʾAbū Saʿīd at Muhannah. He said, "O ʾAbū ʿAlī, very soon you will be delivering words in a Ṭūs manner."
Not many days thereafter Shaykh ʾAbul Qāsim commanded me to start lecturing.

ʿAllāmah Shiblī Nuʿmānī wrote:

All historians are unanimous that al-Imām al-Ghazzālī رَحِمَهُ ٱللَّهُ had pledged Bayʿah to Shaykh ʾAbū ʿAlī Fārmidī رَحِمَهُ ٱللَّهُ. The mentioned Shaykh was a high ranking Ṣūfī. Nizhāmul Mulk (the reigning king)[77] used to respect him so much that when he used to go to the royal court, Nizhāmul Mulk used to stand in respect. He then used to seat the Shaykh on his own seat

[77] With respect, Nizhāmul Mulk was the Vizier to the Seljuk Sulṭān, not the reigning king – Translator.

and sat respectfully before him. On the other hand, he used to suffice with standing up for Imāmul Ḥaramayn and ʾAbul Qāsim al-Qushayrī [78] and did not vacate his seat. When questioned about this behaviour, he replied, "When Imāmul Ḥaramayn and the others come, then they praise me to my face, which inflates the arrogance of my ego even further. On the other hand, Shaykh ʾAbū ʿAlī Fārmidī points out my faults and tells me what wrongs the citizens are experiencing at my hands." [79]

Demise

He passed away at Ṭūs, in Irān in 477 Hijrī.

Hazrat Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ

Brief Introduction

His name was Yūsuf, his patronym ʾAbū Yaʿqūb. He experienced great spiritual states and wrought amazing miracles. He went at a tender age to Baghdād to study under Shaykh ʾAbū Isḥāq Shīrāzī رَحِمَهُ ٱللَّهُ. Despite his young age, Shaykh ʾAbū Isḥāq رَحِمَهُ ٱللَّهُ preferred him to many of his other students. He heard Ḥadīth from scholars from Baghdād, Iṣfāhān and Samarqand. After these studies in the outward sciences of Islām, he devoted himself to worship, *riyāḍah* and *mujāhadah*. It is famous that his *Nisbah* is from Shaykh ʾAbū ʿAlī Fārmidī رَحِمَهُ ٱللَّهُ. It is said that he had the honour to spend time in the company of Shaykh ʿAbdullāh al-Juwaynī رَحِمَهُ ٱللَّهُ and Shaykh Ḥasan Samnānī رَحِمَهُ ٱللَّهُ.[80]

Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ was amongst those Mashāʾikh whose gatherings Hazrat Shaykh ʿAbdul Qādir Jīlānī رَحِمَهُ ٱللَّهُ attended. Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ told Hazrat Shaykh ʿAbdul Qādir Jīlānī رَحِمَهُ ٱللَّهُ to start

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[78] *Nafahātul ʾUns, p. 611*
[79] *Kitābul Ghazzālī, ʿAllāmah Shiblī Numānī, p. 24*

[80] *Nafahātul ʾUns, p. 611*

lecturing when he was still young. He replied, "I am not an ʿArab. How do I speak in front of the eloquent people of Baghdād?"
Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ said, "You are versed in Fiqh, the Principles of Fiqh, differences amongst the schools of thought, literature and Tafsīr of the Qurʾān. You are in every way capable of mounting the pulpit and lecturing. I find in you that whose root and branches reach the earth and heavens."

Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ followed the Ḥanafī school. He lived in Marw, then moved to Herāt. He was going back to Mawr when he passed away along the way. He preached for more than 60 years and earned immense acceptance.[81]

Once a woman came wailing to him and said, "The Franks have captured my son and taken him away. Make duʿāʾ that he returns."
He replied, "Be patient and go home. Your son will meet you there."
She went home and saw her son there. She questioned him and he replied, "I was a prisoner in Constantinople, surrounded by guards. Suddenly I saw someone whom I had never seen before and in a blink of an eye he brought me back here."
She returned to Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ and told him her son's story. He remarked, "Why are you amazed at Allāh's decree?"[82]

Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ had four *Khulafā*ʾ: Khwājah ʿAbdullāh Raqqī رَحِمَهُ ٱللَّهُ, Khwājah Ḥasan ʾAndaqī رَحِمَهُ ٱللَّهُ, Khwājah Aḥmad Yaswī رَحِمَهُ ٱللَّهُ and Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ. All four became accomplished preachers after his demise.

Demise

He passed away in 535 Hijri (1140 C.E.) at Marw, Russia[83]. May Allāh have mercy upon him.

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[81] *Mashāʾikh Naqshbandīyah Mujaddidīyah, p. 75*
[82] *Ibid, p. 86*

Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ

Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ was a saint of the saints of this order. He was a descendant of Hazrat Imām Mālik رَحِمَهُ ٱللَّهُ, whilst his mother was a descendant of the Roman Emperor. His pious father, ʿAbdul Jamīl رَحِمَهُ ٱللَّهُ, was regarded as amongst the great Imāms and saints of the time.

Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ received his *Nisbah* from Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ. He acquired great benefits from staying in his company and was awarded with *Khilāfah*. After Khwājah Yūsuf Hamdānī رَحِمَهُ ٱللَّهُ left Bukhārā, Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ engaged in harsh *riyāḍah*, but kept his spiritual states hidden. Many people from Syria pledged themselves as his followers and thus that land became the base for his activities.

It was the 10th of Muḥarram. Many people had come to sit in his gathering. Talks on recognising Allāh and reality were proceeding. Suddenly an ascetic-looking young man arrived. He wore a patched robe and a prayer-mat lay on his shoulder. The young man went forward and sat in a corner. Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ looked at him, but only after some time did the youth stand and say, "O Khwājah! He who received revelation صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said…"

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ عَزَّ وَ جَلَّ

'Beware of the insight of a believer, for indeed he sees with the light of Allāh, Most Honourable and Majestic.'

"What is the wisdom (behind this Ḥadīth)?"
Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ replied, "The wisdom behind this Ḥadīth is that you cut and throw away your monk-girdle and accept faith."

[83] Today near Mary, Turkmenistān

"I seek Allāh's protection!" retorted the youngster, "I have a monk's girdle?"
Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ indicated to his attendant that he should remove the youngster's robe. When it was removed, the girdle was exposed. The youth immediately cut it, threw it away and accepted Islām. [84]

Sayyid Murtaḍā Zabīdī رَحِمَهُ ٱللَّهُ wrote:

Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ added Pās ʾAnfās during Ẓikrullāh and meditation. He viewed it as an essential and foundational chapter of his order. He said, "One traversing the spiritual path should take care of every inhaling and exhaling, so that not a single exhaling of breath is done in forgetfulness [of Allāh], nor should he inhale in forgetfulness."
He also said, "I learnt this method from Hazrat Khiḍr عَلَيْهِ ٱلسَّلَامُ." During the early days of Sulūk, Hazrat Khiḍr عَلَيْهِ ٱلسَّلَامُ used to come to him and teach him Pās ʾAnfāṣ. Through this method, a person reaches his goal extremely swiftly. Thus this method has become a good addition for those coming later. The aim of Pās ʾAnfās is to guard one's time. Without doubt time is life's most valuable capital. If time is lost, then it can never be recovered. That is why he also said, "The masters of Ṭarīqah have stated that one becomes prone to the dangers and whispers of those besides Allāh by gazing at various colours and forms, researching different kinds of books and sitting in all kinds of gatherings. That is why a man should isolate himself from non-Allāh for a while, by staying for a while in the company of some good Shaykh. Through his blessings and focus he will attain presence of heart [upon Allāh]. Thereafter he will learn pleasure and acceptance [of Allāh's decree]. Without doubt pleasure and acceptance are the final stages of worship and slavery. It is the ultimate perfection in being drawn to Allāh and of Sulūk. It is [like] a Miʿrāj. The Ṣūfiyā' have explained it thus in a summarised form." [85] [86]

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[84] *Nafahātul ʾUns, p. 614*

[85] *Ittiḥāfus Sādatil Muttaqīn bi Sharḥi ʾIḥyā' ʿUlūmid Dīn, v8, p456, Sayyid Murtaḍā Zabīdī رَحِمَهُ ٱللَّهُ*

Demise

He passed away on the 12th Rabīʿul ʾAwwal 575 Hijrī at Ghajadwān. May Allāh تَبَارَكَوَتَعَالَى have mercy upon him.

Hazrat Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ

Hazrat Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ was amongst the greatest Khulafāʾ of Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ. He remained in the company of Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ for the duration of his life, obtaining spiritual treasures from him. After the demise of Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ, Hazrat Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ ascended the seat of advising people and remained engaged in guiding the creation. He held a high position in knowledge, forbearance, abstention, Taqwā, worship and following the Sunnah. [87]

Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ had three Khulafāʾ: Hazrat Khwājah ʾAḥmad Ṣiddīq رَحِمَهُ ٱللَّهُ, Hazrat Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ and Hazrat Khwājah ʾAwliyāʾ Kalān رَحِمَهُ ٱللَّهُ.

[86] This topic is worth noting. One day Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ took the hand of his son, Khwājah ʾAwliyāʾ Kabīr رَحِمَهُ ٱللَّهُ, in his hand and said, "O my son! Make *Taqwā* your distinguishing feature. Be firm with your *Wazhāʾif* and worship. Meditate over your condition. Fear Allāh. Fulfil the rights of Allāh, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the religion. By observing these qualities you will attain Allāh. Obey Allāh تَبَارَكَوَتَعَالَى for He is your Guardian. Read the Qurʾān, whether from memory or by looking. Read it whilst pondering over it. Read with sadness and weep. Do not move even one of your feet away from seeking knowledge. Study Jurisprudence and Ḥadīth and avoid the ignorant amongst the Ṣūfiyāʾ - *Mashāʾikh Naqshbandīyah Mujaddidīyah, pp. 89 - 90*

[87] *Ḥālāt Mashāʾikh Naqshband, p. 94*

Demise

He passed away in Shawwāl 616 Hijrī and is buried at Riyogar, which is 80 miles away from Bukhārā City, Russia. [88]

Hazrat Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ

Hazrat Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ was amongst the best and most accomplished Khulafāʾ of Hazrat Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ. During his final moments, Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ granted Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ *Khilāfah* and permission to call the creation [unto Allāh]. His birthplace, ʾInjīr Faghanī is adjacent to Bukhārā. He took up residence at Rāhkand where he practiced the spiritual upbringing of the creation. For the ease of his followers, he taught them to engage in remembering Allāh loudly. Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ was thus the first in this order to institute loud *Ẓikr*: Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ and Khwājah ʿĀrif Riyogarī رَحِمَهُ ٱللَّهُ did not engage in loud *Ẓikr*: Khwājah Kabīr رَحِمَهُ ٱللَّهُ, the son and Khalīfah of Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ, objected to Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ, "Why have you chosen loud Ẓikr as opposed to the ways of the senior Mashāʾikh?"
He replied, "Hazrat commanded with his final breath, 'Perform Ẓikr loudly.'" [89]

Mawlānā Ḥāfizhud Dīn Bukhārī رَحِمَهُ ٱللَّهُ was amongst the senior ʿUlamāʾ and an ancestor of Khawajah Muḥammad Pārsā رَحِمَهُ ٱللَّهُ. Following the direction of the leader of the ʿUlāmāʾ, Shamsul ʾAʾimmah al-Ḥalwānī رَحِمَهُ ٱللَّهُ, he asked Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ in a gathering of many ʿUlamāʾ, "With what intention do you perform *Ẓikr* loudly?"
He replied, "So that the asleep may awaken; the neglectful may become aware; those already constant upon *Sharīʿah* and *Ṭarīqah* come fully onto this path and gain a zeal for true repentance and turning to Allāh."

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[88] Today, Uzbekistān - Translator
[89] *Mashāʾikh Naqshbandīyah Mujaddidīyah, p. 94*

Mawlānā رَحِمَهُ ٱللَّهُ said, "Your intention is correct. Your practice is permissible. However, you should impose limits on loud Ẓikr so that you distinguish between literal and figurative and between those you are properly acquainted with and those who are still strangers."
Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ replied, "Loud Ẓikr is accepted by such a person whose tongue is clean of lies and gossip. His throat is pure from doubtful and forbidden morsels. His heart is freed of ostentation. His head is empty of turning attention to any besides Allāh." [90]

Demise

Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ died in 715 Hijrī at Bukhārā, Russia.[91] May Allāh have mercy upon him. He was buried in ʾInjīr Faghanī.

Hazrat Khwājah ʿAlī Rāmetnī رَحِمَهُ ٱللَّهُ

He was amongst the incomparable Khulafā' of Khwājah Maḥmūd ʾInjīr Faghanwī رَحِمَهُ ٱللَّهُ. He is known as "Hazrat ʿAzīzān" in this order. He achieved a lofty position and displayed many miracles. He was a weaver by profession. I, Faqīr Jāmīʿ, heard from a saint that without a doubt Hazrat Jalālud Dīn Rūmī رَحِمَهُ ٱللَّهُ composed the following poetry in reference to him:

گر نه علم حال فوق قال بودي كي بدي بنده احبار بخارا خواجه نساج را

If it were not that knowledge of the state is superior to traditional knowledge;
How then do the great personalities of Bukhārā become slaves to a weaver?[92]

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[90] *Mashā'ikh Naqshbandīyah Mujaddidīyah, p. 95*
[91] Today Uzbekistān – Translator.

[92] *Nafaḥātul ʾUns, p. 616*

Hazrat ʿUlamāʾud Dawlah Semnānī رَحِمَهُ اللّٰهُ[93] was his contemporary. He sent a dervish to him, to ask, "You and I both serve those who come and go. You do not strain yourself in what you feed them, whereas I go out of my way to feed them the best. Yet everyone praises you and complains about me. Why is this so?"
Khwājah ʿAlī Rāmetnī رَحِمَهُ اللّٰهُ replied, "There are many who serve others and many who do good unto others, but whilst there are many who serve others, there are few who feel gratitude."

Semnānī's رَحِمَهُ اللّٰهُ second question was, "I have heard that Hazrat Khiḍr رَحِمَهُ اللّٰهُ trained you. What is this about?"
He replied, "He who loves Allāh, Khiḍr loves him."
Semnānī's رَحِمَهُ اللّٰهُ third question was, "We have heard that you observe Ẓikr loudly. Why is this?"
He replied, "I have heard that you observe it softly, yet now it has become loud."[94]

Sayings

- Someone asked him, "What is ʾĪmān?" He replied according to his profession, "Cutting and joining."
  In other words, cutting oneself from creation and joining with the Creator.
- He said, "Keep Allāh's company. If that is not possible, then keep company with one who keeps Allāh's company."
- He said, "Be humble towards Allāh's friends, so that they may supplicate for you."
- He said, "Some far ones are near to me and some near ones are far from me. Those who are far but near are those who apparently are far away, but their hearts and souls are present. Those who are near but actually far, are those who appear to be at my side

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[93] I believe this to be a typo in the ʾUrdū print for ʿAlāʾud Dawlah as-Simnānī رَحِمَهُ اللّٰهُ - Translator

[94] *Mashāʾikh Naqshbandīyah Mujaddidīyah, pp. 96-100*

but their hearts and souls are not with me." i.e. their hearts and souls are engrossed in the world and base desires.[95]

Demise

Hazrat passed away on a Monday, the 28th Ẓul Qaʿdah 721 Hijrī at the age of 130 in Khwārizm, Russia, where he was buried.[96]

Hazrat Khwājah Muḥammad Bābā Samāsī رَحِمَهُ ٱللَّهُ

He was the Khalīfah of Hazrat Khwājah ʿAzīzān ʿAlī Rāmetnī رَحِمَهُ ٱللَّهُ and teacher of Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ. When he passed through the district of Hamdān, he remarked, "The fragrance of civilised behaviour emits from this earth." Within a short period Hamdān became a centre of saints.

One day he was leaving the home of his Khalīfah, ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ and headed towards Qaṣr ʿĀrifān, when he said, "Today that fragrance has intensified. Perhaps that man has been born." He reached his destination the third day after the birth of Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ. Khwājah Bahāʾud Dīn's رَحِمَهُ ٱللَّهُ pious grandfather brought the baby to Khwājah Muḥammad Bābā Samāsī رَحِمَهُ ٱللَّهُ with great eagerness. He gazed at the baby and said, "This is my son. I accept him in my service."
He then turned towards his followers and said, "This is the man whose fragrance I smelled. He will be the leader of his time."
He then said to ʾAmīr Sayyid Kallāl رَحِمَهُ ٱللَّهُ, "Do not display any difference in the training and affection towards this son of mine, Bahāʾud Dīn. Should you show deficiency in this, I shall never forgive you."
ʾAmīr Sayyid Kallāl رَحِمَهُ ٱللَّهُ replied, "I am not a man if I do not fulfil the instructions of Khwājah."[97]

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[95] *Mashāʾikh Naqshbandīyah Mujaddidīyah, p. 97*
[96] Today at the juncture of Kazakhstān, Turkmenistān and Uzbekistān - Translator
[97] *Nafaḥātul ʾUns, p617; Mashāʾikh Naqshbandīyah, pp. 100-101*

Khwājah Bahā'ud Dīn's رَحِمَهُ اللّٰه Du'ā'

Khwājah Bahā'ud Dīn رَحِمَهُ اللّٰه narrated:

When I reached a stage of being capable of starting my life, my honourable paternal grandfather sent me to Khwājah Muḥammad Bābā Samāsī رَحِمَهُ اللّٰه and that I should say unto him, "Through the blessings of your feet, help me to reach such a position."
When I was honoured to visit him, I experienced his first miracle in that night which made me totally overcome with humility and helplessness. I went to Hazrat's Masjid and performed two Rak'āt of Ṣalāh, with utter humility and concentration. At that moment this Du'ā' emerged from my mouth, "O Allāh! Grant me the strength to carry my difficulty and the patience for the effort of Your love."
When I presented myself in the morning to Hazrat Khwājah, he said, "O son Bahā'ud Dīn! You should offer Du'ā' like this – 'O Allāh, Grant this weak slave the steadfastness upon what pleases You.' If Allāh through His wisdom sends down difficulty upon His friend, then through His grace He also bestows upon that friend the strength to bear that burden. Otherwise, seeking a test from your own accord is really difficult. You should not perpetrate such rudeness." [98]

Demise

He passed away in 755 Hijrī at Samāsī, Russia.

Hazrat Khwājah Sayyid 'Amīr Kallāl رَحِمَهُ اللّٰه

Hazrat Sayyid 'Amīr Kallāl رَحِمَهُ اللّٰه was amongst the most illustrious Khulafā' of Hazrat Khwājah Muḥammad Bābā Samāsī رَحِمَهُ اللّٰه. He was an authentic Sayyid – descendant of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. He was a *Kallāl* – inn-keeper. His noble mother said, "During my pregnancy with 'Amīr

[98] *Nafaḥātul 'Uns, p. 617*

Kallāl, whenever I ate a doubtful morsel I would be wracked with such pain that I could not obtain any relief until I had vomited it out. When this occurred several times, I came to realise that it is because of this child. I then became extremely cautious in every morsel that I ate."

During his youth, Hazrat Sayyid ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ used to enjoy wrestling. One day Hazrat Khwājah Muḥammad Bābā Samāsī رَحِمَهُ ٱللَّهُ passed by a wrestling match. He stopped and observed them. The thought passed through the hearts of some of his followers that it was inappropriate for Hazrat Khwājah to stop at such a gathering. He perceived their thoughts through his spiritual insight and said, "There is such a man in this match who will attain the level of a perfected man. I have stopped to hunt him down."

Hazrat Sayyid ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ then saw Hazrat Khwājah Muḥammad Bābā Samāsī رَحِمَهُ ٱللَّهُ and was instantly affected. He immediately left the wrestling match and joined Hazrat Khwājah Muḥammad Bābā Samāsī's رَحِمَهُ ٱللَّهُ company. When they reached his place, he summoned Hazrat Sayyid ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ and privately taught him about the order and accepted him as his student. Thereafter Hazrat Sayyid ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ never attended another wrestling match and remained in attendance of Hazrat Khwājah Muḥammad Bābā Samāsī رَحِمَهُ ٱللَّهُ for thirty years.[99]

Hazrat ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ told Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ, "When a teacher trains a student, he definitely wishes to see the effects of the training within the student, so that the student becomes confident that his training was not useless. If any defects are still seen in the student then they may be treated. My son, ʾAmīr Sayyid Burhān is present. Nobody has as yet taken hold of him and inwardly trained him. I have full confidence in your capabilities. I feel that you should engage in his training, so that I may assess the effect." Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ sat in meditation and turned his attention to ʾAmīr. Out of respect he kept delaying the order until Hazrat Sayyid ʾAmīr Kallāl رَحِمَهُ ٱللَّهُ said, "You should not delay in this!"

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[99] *Mashāʾikh Naqshbandīyah Mujaddidīyah, pp. 101-102*

Hazrat Khwājah Bahā'ud Dīn رَحِمَهُ ٱللَّهُ then implemented the order. He turned his focus on 'Amīr Burhān رَحِمَهُ ٱللَّهُ and engaged to work on his inner spirituality. The effects of his work became immediately apparent. Signs of the inner change wrought could be seen externally. A great spiritual state overcame 'Amīr Burhān رَحِمَهُ ٱللَّهُ.

Demise

He passed away on Thursday, 8th Jumādal 'Ūlā 772. He was buried in the town of Sokhimār, Russia.

Imāmuṭ Ṭarīqah Khwājah Bahā'ul Ḥaqq wad Dīn Naqshband رَحِمَهُ ٱللَّهُ

The founder of the Naqshbandīyah Order, Hazrat Khwājah Bahā'ud Dīn Naqshband رَحِمَهُ ٱللَّهُ was born in Qaṣr 'Ārifān, which is 30 miles from Bukhārā. His date of birth is the 6th Muḥarram 708 Hijrī. Even during his childhood, he displayed signs of sainthood and illumination from his forehead. Before him, the order was known as *Rasūlīyah Ṣiddīqīyah*. He used to engage in Ẓikr of, "Ḥaqq!" as if engraving (*naqsh*) it on his heart. Thus the order became known as Naqshbandīyah. He acquired the teachings of Ṭarīqah and Sulūk from Hazrat Sayyid 'Amīr Kallāl رَحِمَهُ ٱللَّهُ. However, his *Nisbah* was *'Uwaysī* and he acquired his spiritual training from Khwājah 'Abdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ.[100]

In the Service of Hazrat Sayyid 'Amīr Kallāl رَحِمَهُ ٱللَّهُ

When I arrived in attendance to Sayyid 'Amīr Kallāl رَحِمَهُ ٱللَّهُ he welcomed me most warmly and paid great attention to teaching me Ẓikr. He ordered me to engage in Negation (lā ilāha – there is no god) and Affirmation (illallahu – except Allāh) in a silent mode.

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[100] *Nafaḥātul 'Uns, p. 621*

Someone asked Hazrat Khwājah Bahā'ud Dīn رَحِمَهُ ٱللَّهُ, "Did you receive the Dervish way as an inheritance or some other way?"
He replied, "An attraction from the attractions of the truth, weighs equally to the deeds of the two weighty species.(i.e. Allāh's attracting one to the path of Sulūk is equal to the deeds of Humans and Jinn.) I have been blessed in this way."
The questioner then asked, "Does your order advocate loud Ẓikr, *Khalwah* (isolation) and *Simā*[101]?"
"No!" he replied.
He then asked, "What is your order based on?" He replied, "Isolation within gatherings.(i.e. outwardly meeting with people but inwardly focusing on Allāh.) Allāh says:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ الله

'Men whom neither trade nor merchandise distract from Allāh's remembrance.' [an-Nūr: 37]
"Which indicates towards such a position."

Some people wanted him to perform miracles. He replied, "My miracle is so obvious. Despite so many major sins, I still walk on the earth."

In reality he was a blessed personality from whom thousands of miracles emanated. Yet his greatest miracle was that he revived thousands of dead hearts with the remembrance of Allāh. He engraved such an impression upon the hearts of the believers which never faded and remained with them unto their graves. All the saints agree that reviving a dead heart is the greatest miracle.

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[101] Poetry or music gatherings depending on the interpretation - Translator

His Sayings

- "We believe that to deny existence is a simple path, but to abandon what you have a choice in and to guard your deeds takes an effort in acquiring."[102]
- "In walking this path, relationship with other than Allāh is a chain and a barrier.

تعلق حجاب است و بی‌حاصلی چو پیوندها بگسلی واصلی

"Relationship is a barrier and leads to non-achievement;
When you cut unneeded relations you will reach."

- "*Lā Ilā* is negation of worshipping the self. *Illallāhu* is affirmation of the true Being worthy of worship. *Muḥammadur Rasūlullāh* is to bind oneself [to the Qur'ān's injunction] فَاتَّبِعُوْنِیْ 'then follow me'. The reality of the declaration of monotheism is absolute negation of all besides Allāh."
- "Our order is that of *'Urwatul Wuthqā*, the Firm Handle, by which is meant holding onto the garment of Rasūlullāh ﷺ and following the way of the Noble Ṣaḥābah ﷺ. By adopting such a method, a few deeds too can achieve much. There is immense reward in following the Sunnah. He who turns away from this way, places his religion in danger."[103]
- "Every runner will not necessarily catch the ball, but to catch the ball it is necessary to run." i.e. strive constantly.
- "Displays of miracles is not a measure, the real aim is constancy. The saints have mentioned that you should be a seeker of constancy, not miracles. For Allāh desires constancy and your ego desires miracles. Our seniors have stated that should some saint enter a garden and every leaf of the trees should call out, 'O friend

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[102] This may be referring to those who make Taṣawwuf a philosophical matter rather than practical Islāmic effort - Translator
[103] *Nafaḥātul 'Uns, pp. 623-624*

of Allāh!' do not pay the least attention to that. Every second should be spent in being a slave, obedient and humble."[104]

- Shaykh Imām Yaʿqūb Karkhī رَحِمَهُ ٱللَّهُ asked Hazrat Khwājah Bahā'ud Dīn رَحِمَهُ ٱللَّهُ, "If a person is called in the terminology of Taṣawwuf *Fānī fillāh* (eliminated himself into the will of Allāh) and *Bāqī fillāh* (remaining with Allāh), but he does not find this easy, what should he do?"
  Hazrat Khwājah Bahā'ud Dīn رَحِمَهُ ٱللَّهُ replied that he should recite much *Istighfār* (seeking forgiveness). In particular he should recite *Istighfār* 20 times after each Ṣalāh, to total 100 times seeking forgiveness. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said that sometimes he felt low in spirit, so he would recite *Istighfār* 100 times daily.[105]
- "Shaykh ʾAbū Saʿīd ʾAbul Khayr was asked which verse of the Qurʾān they should recite at his funeral. He replied, 'This is a weighty matter. Rather recite this poem:

چیست ازیں خوب تر درہمہ آفاق کا

ردوست رسد نزد دوست ہلر بہ نزدیک ہلر

'In this world there is no better work;
Than to facilitate a friend meeting his friend."

After saying that, Hazrat Khwājah Bahā'ud Dīn رَحِمَهُ ٱللَّهُ commanded that the following poem be recited at his funeral:

مفلسا نیم آمده در کوئے تو شیئا لله از جمال روئے تو
دست بکشا جانب زنبیل ما آفریں بر دست و بر بازوئے تو

Demise

He passed away on a Monday night, 3rd Rabīʿul ʾAwwal 791 Hijrī.[106] May Allāh have mercy upon him.

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[104] *Mashā'ikh Naqshbandīyah, p. 110*
[105] *Sūrāh Wan Nāziʿāt, Maʿāriful Qurʾān, v. 2, p. 121*
[106] *Nafaḥātul ʾUns, pp. 624-625*

Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ

Introduction

His name was Muḥammad bin Muḥammad al-Bukhārī. He was amongst the most prominent Khulafāʾ of Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ. During his life, Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ already assigned the training of many students of Ṭarīqah to Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ. He said, "My son, ʿAlāʾud Dīn ʿAṭṭār, has greatly lightened my burden."

The light and effects of sainthood were clearly visible on him. Many students attained perfection through his company and good training.

This poor one (author of "*Nafaḥātul ʾUns*") heard from some saints that ʿAllāmah Sayyid Sharīf Jurjānī رَحِمَهُ ٱللَّهُ (a *murīd* of Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ) said, "I was not free of Shīʿasm until I spent time in the company of Shaykh Zaynud Dīn ʿAlī Kallāl رَحِمَهُ ٱللَّهُ, and I did not reach Allāh until I met Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ."[107]

His Sayings

- "The aim of *riyāḍāh* is to negate bodily links and focus completely on the world of souls."
- "If a man detects within himself an inclination to Allāh's pleasure, then let him express gratitude. If the heart does not incline to Allāh's pleasure, then let him humble himself and fear Allāh's quality of not needing anyone."
- "One draws that much *Fayḍ* from the tombs of the Mashāʾikh, proportionate to how much one has confidence in them."
- "A great effect is felt in going near to the graves of the saints. Nevertheless attention from the pure souls, even when far, is not bereft of benefit. The following Ḥadīth is indicative of that:

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[107] *Nafaḥātul ʾUns, p. 625*

صَلُّوا عَلَيَّ حَيْثُ مَا كُنْتُمْ

Convey salutations upon me wherever you may be."

- "The aim of visiting the tombs of the elders should be to focus oneself on the Truth Most High. The saint's soul should be understood to be a mere conduit for the focus."[108]

Demise

Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ passed away on Wednesday night, 20th Rajab 802 Hijrī (1399) at Darjafāniyān, Russia. May Allāh have mercy upon him.

Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ

He was originally an inhabitant of Charkh, a village of Ghaznī [Afghānistān]. He received ʾ*Ijāzah* from Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ. However, he is regarded as a Khalīfah of Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ who completed his training. He initially studied in Herāt and then Egypt. After acquiring knowledge, divine love drew him to Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ. Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ instructed him with *wuqūf ʿadadī* [special Ẓikr, stopping at odd numbers] and said, "As far as possible, observe odd numbers." After some time, he permitted him to go on a journey and said, "Spread whatever you have acquired from us amongst Allāh's slaves."
At the time of his departure, Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ said thrice, "I hand you over to Allāh's care," and indicated that henceforth he should follow Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ.

He set out on his journey and upon reaching Kīsh, he learnt that Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ had passed away. He was so overcome with

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[108] *Mashāʾikh Naqshbandīyah, p. 116*

grief that he thought he would die. During that period a letter arrived from Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ. In it he reminded Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ about the indication from Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ ٱللَّهُ that he should follow him. He therefore immediately departed to present himself before Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ. Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ showed great sympathy for his state. Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ remained with him until Hazrat Khwājah ʿAlāʾud Dīn ʿAṭṭār رَحِمَهُ ٱللَّهُ passed away.

The Shaykh of the author of *Nafaḥātul ʾUns*, ʾIrshād Janāb Khwajah Nāṣirid Dīn ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ also attended the service of Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ. Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ said, "The student who comes into the company of his teacher should behave like Khwājah ʿUbaydullāh. His lamp was ready. His wick was ready. All that was required was to set it alight."[109]

Demise

He passed away in 851 Hijrī and was buried at Balfanūr, Russia. May Allāh fill his grave with light.

Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ

Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ was born in Ramaḍān 806 Hijrī in Bāghistān, near Tashkent. His noble paternal grandfather, Hazrat Khwājah Shahābud Dīn رَحِمَهُ ٱللَّهُ, was the *Quṭb* of his era. He summoned his grandson during his final moments to bid him farewell. Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ was very young at the time. Yet he arose out of respect and took his grandson in his lap. He said, "I have received glad tidings about this child from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He will be the spiritual mentor of the world and through him Sharīʿah and Ṭarīqah will glitter."

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[109] *Nafaḥātul ʾUns, pp. 633-635*

Hearing about the virtues of Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ, Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ presented himself at his service. Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ instructed him to remain engaged in *Shughl* and *Wuqūf ʿAdadī* and said, "This is whatever has reached me from Hazrat Khwājah Naqshband رَحِمَهُ ٱللَّهُ. But I give you the choice if you wish to follow the zealous way of students."
He also remarked, "The student who comes into the company of his teacher should behave like Khwājah ʿUbaydullāh. His lamp was ready. His wick was ready. All that was required was to set it alight."[110]

Hazrat Mawlānā ʿAbdur Raḥmān Jāmī رَحِمَهُ ٱللَّهُ said in regards to Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ, "In this era, the personality of Hazrat Khwājah is a manifestation of Allāh's signs and an amalgamation of sainthood and miracles of the saintly class. (May Allāh forever grant the seekers the blessings of his presence)." [111]

His Sayings

- "If you wish to attain the station of Presence of Truth and freedom from Satan's whispers and thoughts, then it is absolutely necessary to attend the company of men of Allāh. For they are such people who have drowned their lives and wealth into the Being of Allāh. Some have described this station as *Shuhūd* (witnessing), some as *Wujūd* (presence), some as *Tajallī* (manifestation) and some even as *Yād Dāsht* (memory)."
- When engaged in *Shughl,* one should be aware of every breath inhaled and exhaled, so that there is no breach in the *Nisbah* of being with Allāh. Eventually such a stage should be reached that it can be practiced without conscious effort to bring the state into the heart. That state will remain even if one consciously and with effort tries to remove the state from the heart.[112]

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[110] *Mashā'ikh Naqshbandīyah, pp. 118-119*
[111] *Nafaḥātul 'Uns, p. 641*
[112] *Nafaḥātul 'Uns, p. 643*

- "Some pious people of the faith have mentioned that after every Ṣalāh there is a moment in which the best of deeds should be performed. Some have opined that this best of deeds is self-reckoning. If the entire day was solely spent in worship, then offer thanks. If it was solely in sin, then seek forgiveness."
- "Deeds and character affect inanimate objects as well. Thus if a person performs Ṣalāh at such a place where deeds and character are frowned upon, then it will not have the same blessings and light as if performed at such a place where the effects of the masters of union have reached. This is the reason why Ṣalāh in al-Masjid al-Ḥarām equals 100,000 Ṣalāh."
- "Shaykh ʾAbū Ṭālib Makkī رَحِمَهُ ٱللَّهُ said, 'Beware that no desire besides Allāh remains in your heart. Once you have accomplished this then you have achieved your goal. Then even if you do not experience special spiritual states, ecstasy or spiritual disclosure (*kashf*) there is nothing to worry about. '"
- "Such a person benefits from life whose heart is cold against the world and remains warm through the remembrance of Allāh. The heat of his heart does not give him even so much of opportunity as to allow love of the world to enter its perimeter. He reaches such a stage that his thoughts and outlook is upon nothing besides Allāh."
- "After 'Ishāʾ when sleep starts to overpower you, then recite Sūrah al-Ikhlāṣ thrice, Sūrah al-Falaq thrice and Sūrah an-Nās thrice. Convey the reward to the people of the graves who are waiting upon the living, so that they may receive comfort and Allāh may forgive them and have mercy upon them. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Have mercy and you will be shown mercy.'

خدارا برآں بنده بخشائس

کہ خلق از وجودش در آسائش است

O Allāh! Forgive the slave, so that creation may find ease."[113]

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[113] *Mashāʾikh Naqshbandīyah, pp. 120, 122*

During his student days, Mawlānā Jāmī heard of the saintliness of Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ. He therefore went to him and saw that his gathering was like that of an emperor. He thought, "How can this man be a saint and recogniser of Allāh? He is so immersed in the world. A saint should be poor."
This thought kept increasing and amplifying in strength, until he said directly to Hazrat Khwājah ʿUbaydullāh ʾAḥrār's رَحِمَهُ ٱللَّهُ face:

نه مرد است آن که دنیا دوست دارد

The friend of the world is never a true man [of Allāh].

He said that and did not tarry there. He departed for the Masjid and laid down there. He fell asleep and dreamt that it was the Day of Resurrection. Someone came to Mawlānā Jāmī رَحِمَهُ ٱللَّهُ and began to argue with him, "Fulfil that right which you owe me!"
Mawlānā Jāmī رَحِمَهُ ٱللَّهُ replied, "Brother, I have nothing with me."
He said, "Then I shall take your good deeds."
Mawlānā Jāmī رَحِمَهُ ٱللَّهُ grew very worried when Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ rode by. He saw Mawlānā Jāmī's رَحِمَهُ ٱللَّهُ condition, so he halted his mount and asked, "What is happening here?"
The aggrieved man explained his demand. Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ said, "This man is my guest. Do not trouble him. Whatever you want to take, take from my treasury."

Mawlānā Jāmī رَحِمَهُ ٱللَّهُ awoke in terror. He saw Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ come riding to the Masjid for Ṣalāh. Fear and awe for Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ embedded themselves in his heart. He understood that this man is no empty man, but a great personality filled with such qualities which made him immune from forgetting Allāh despite the world. Mawlānā Jāmī رَحِمَهُ ٱللَّهُ ran to him and holding his feet, begged for forgiveness. Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ laughed and said, "Dear sir, you should not rely on dreams and fancies."

This only further convinced Mawlānā Jāmī رَحِمَهُ ٱللَّهُ that either Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ somehow brought about the dream, or if he did not, then at least his *kashf* was extremely authentic. After begging for forgiveness, he requested admission into the order. Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ replied, "Let me hear that couplet which you recited when you came."
Mawlānā Jāmī رَحِمَهُ ٱللَّهُ replied, "That was due to my ignorance. How can I now have the audacity to let that come from my mouth again?"
Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ said, "This is not disrespectful, it is my command. Command takes precedence over respect."
Left without any other choice, Mawlānā Jāmī رَحِمَهُ ٱللَّهُ again recited:

نہ مرد است آں کہ دنیا دوست دارد

The friend of the world is never a true man [of Allāh].

Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ immediately recited:

اگر دارد برائے دوست دارد

If you keep a friend, keep him for His sake.

Demise

He passed away on the 29th Rabīʿul ʾAwwal 905 Hijrī at Samarqand, Russia.[114]

Hazrat Mawlānā Muḥammad Zāhid رَحِمَهُ ٱللَّهُ

Hazrat Mawlānā Muḥammad Zāhid رَحِمَهُ ٱللَّهُ received his *Nisbah* from Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ. He was related to Hazrat Mawlānā Yaʿqūb Charkhī رَحِمَهُ ٱللَّهُ. It was famously said that he was Mawlānā Yaʿqūb's

[114] Today in Uzbekistān - Translator

daughter's son and that he acquired Ẓikr and knowledge from one of his Khulafā'. He then took to seclusion to practice *riyāḍah* and *mujāhadah*. Thereafter he presented himself in the service of Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ.

Hazrat Mawlānā Muḥammad Zāhid رَحِمَهُ ٱللَّهُ explained his spiritual states and stations and requested permission to render *bayʿah*. Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ accepted this. In the same gathering, he cast his focus upon him so that he became perfected, and Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ granted him *Khilāfah* and they parted company. The old followers of Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ felt dishonoured. Hazrat Mawlānā Muḥammad Zāhid رَحِمَهُ ٱللَّهُ had received *Khilāfah* at the very first moment, whereas they waited for years without Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ paying them any thought. Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ responded, "Mawlānā Yaʿqūb Charkhī came with his lamp and wick in place. All I did was light it and depart from him."

This incident is indicative of the immense spiritual power of Hazrat Khwājah ʿUbaydullāh ʾAḥrār رَحِمَهُ ٱللَّهُ and the perfected and high capability of Hazrat Mawlānā Muḥammad Zāhid رَحِمَهُ ٱللَّهُ.[115]

Demise

He passed away on the 1st of Rabīʿul ʾAwwal 936 Hijrī at Wakhsh, Russia, which is adjacent to Ḥiṣār, where he was buried. May Allāh fill his resting place with light.[116]

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[115] *Mashā'ikh Naqshbandīyah, p. 126*
[116] *Mashā'ikh Naqshbandīyah, p. 127*

Hazrat Mawlānā Durwesh Muḥammad رَحِمَهُ ٱللَّهُ

Hazrat Mawlānā Durwesh Muḥammad رَحِمَهُ ٱللَّهُ received his *Nisbah* from his maternal uncle, Muḥammad Durwesh رَحِمَهُ ٱللَّهُ. It is said that he engaged in abstention and *riyāḍah* for fifteen years before rendering *bayʿah* to his Shaykh. He used to live on the bare minimum, isolated, in an agitated state in the wilderness. One day, utterly overcome with hunger, he gazed towards the heavens. Hazrat Khiḍr رَحِمَهُ ٱللَّهُ appeared and said, "Patience and contentment are required. Present yourself to Khwājah Muḥammad Zāhid. He will teach you patience and reliance [upon Allāh]."

After the demise of Khwājah Muḥammad Zāhid رَحِمَهُ ٱللَّهُ, he became the steadfast replacement of his Shaykh, displaying remarkable resolve in piety, Taqwā, forbearance and maintaining the requirements of his *Nisbah*. He was firm in keeping a low profile and hiding his conditions. He used to give lessons in the Qur'ān.

It is narrated that a Shaykh passed by the area and said, "The fragrance of some man [of Allāh] wafts through this place," and pointed in the direction of Hazrat Mawlānā Durwesh Muḥammad رَحِمَهُ ٱللَّهُ.[117]

Demise

Hazrat Mawlānā Durwesh Muḥammad رَحِمَهُ ٱللَّهُ passed away on the 19th Muḥarram 970 Hijrī. He was buried on the outskirts of Māwarā'unnahr, Russia. [118]

Hazrat Mawlānā Khawājgī 'Amkangī رَحِمَهُ ٱللَّهُ

His *Nisbah* is from his saintly father, Hazrat Mawlānā Durwesh Muḥammad رَحِمَهُ ٱللَّهُ. It was through his upbringing that he attained a perfected state and position of guiding others. He succeeded to his father's position as Shaykh for thirty years. He used to personally serve

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[117] *Mashā'ikh Naqshbandīyah, p. 128*
[118] *Mashā'ikh Naqshbandīyah, p. 128*

the visitors. Despite his advanced age and the fact that his hands used to shake, he used to take food to the guests himself. Sometimes he even served the servants of the guests and took care of their mounts.

He was most assiduous in regards the ways of the Naqshbandīyah. He abstained from all new practices which had been introduced into the order, such as loud Ẓikr. He was famous for his miraculous ways and ability to enlighten hearts. Students used to flock to him. Scholars, rulers and Ṣūfiyā' presented themselves to benefit from him and absorb his *Fayḍ*. The kings of the time would approach him in humility.

It is narrated that a dervish said, "One night I was travelling with Hazrat Khwājah, when suddenly a thorn pricked my foot. He said, 'O brother! Until the thorn does not prick, the hand cannot touch the flower."

Three students of knowledge came to him. Each had some intention in regards Hazrat Mawlānā Khawājgī ʾAmkangī رَحِمَهُ ٱللَّهُ. [The first said], "If Hazrat Khwājah serves a particular dish then I would know him to be a man of miracles."
The second said, "If he gives me a particular fruit then I understand that he is a saint."
The third said, "If a particular handsome boy comes to me then I will know that he does deeds beyond the normal."
When they presented themselves to him, he served the two according to their desire. He then said to the third, "Whatever perfection dervishes earn is through following the Sharīʿah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and obeying it. Acts contrary to the Sharīʿah do not emit from them."

He then addressed all three, "Do not approach such people for even permissible matters, for their states differ. Most of them do not pay attention to such matters. People who come to them in such a state are at a loss and are deprived. A large number of miracles mean nothing. You should go to them solely for Allāh's sake, to acquire a share from their inner aspect."[119] [120]

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[119] *Mashā'ikh Naqshbandīyah Mujaddidīyah, p. 128-130*

Demise

He was born in 918 Hijrī and passed away in 1008 Hijrī at ʾAmkang, Russia. May Allāh have mercy upon him, generous mercy.

Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ

Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ was born in 971 Hijrī at Kābul. His noble father, al-Qāḍī [the judge] ʿAbdus Salām رَحِمَهُ ٱللَّهُ was noted for his knowledge and virtue. He was accomplished in Fiqh and Ḥadīth. He paid special attention to the training and upbringing of his son.

Hazrat Khwājah Muḥammad Bāqī رَحِمَهُ ٱللَّهُ studied under the famous scholar, Mullā Ṣādiq Ḥilwāʾī رَحِمَهُ ٱللَّهُ. One day a *Majẓūb* appeared during his lessons and recited:

در کنز وہدای نتواں یافت خدارا

آنجا دل بیں کہ کتابے بہ ازیں نیست

You will not find Allāh in [the Fiqh books] Kanz and Hidāyah;
[For that purpose] look at the heart, no book is superior![121]

Hearing this couplet, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ felt dissatisfied with outer knowledge and sought a perfect guide. He spent a lengthy time in his search, absorbing *fayḍ* from various saints. In the end, he received an indication from the spiritual realm to head for India. There he would spread *fayḍ* of the Naqshbandīyah order to specific persons and to the general masses. Khānī Khān wrote, "Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ was the leader in his era. The pen cannot describe his innate qualities, what he acquired through efforts and his miracles."

[120] Subḥānallāh! He stated an important lesson which is beneficial for all of us – Author.

[121] *Ḥayāt Shaykh ʿAbdul Ḥaqq Muḥaddith Dahlawī رَحِمَهُ ٱللَّهُ. Khalīq Aḥmad Nizhāmī, p. 138*

Focus on Inner Knowledge

After his focus of searching for inner knowledge, he sought a perfect Shaykh despite already having ʾUwaysī *Nisbah* – Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Hazrat Khwājah Bahāʾud Dīn رَحِمَهُ اللَّهُ had spiritually trained him. In the beginning, he offered repentance at the hands of the Mashāʾikh of Māwarāʾunnahr, which was a veritable treasury and mine of dervishes. From there he intended to make his way to India. Some of his highly placed friends tried to force him to enlist in the army. However, he was destined to be used for great work in India. He flatly refused, ignoring all worldly considerations. It was during this time that he studied the books of the great Ṣūfiyāʾ. These studies created a new spirit in him and he resolved upon poverty and abstention.

Quest for a Shaykh

Even after arriving in India, he continued investigating the Mashāʾikh. Finally he reached Hazrat Mawlānā Khawājgī ʾAmkangī رَحِمَهُ اللَّهُ, who was however in Māwarāʾūnnahr and adopted the Naqshbandī way from him. Hazrat Mawlānā Khawājgī ʾAmkangī رَحِمَهُ اللَّهُ sensed his high station when he reached him, and focused his spiritual attention on him for three days and nights in private. He told him certain special benefits and said, "Your task will be accomplished with Allāh's help and the affection of the saints. You now have to leave for India where you have to spread this high order, so that this order may shine there, and through your training, people of high calibre will benefit."

Hazrat Khwājah Bāqī Billāh رَحِمَهُ اللَّهُ excused himself due to his weakness, but Hazrat Mawlānā Khawājgī ʾAmkangī رَحِمَهُ اللَّهُ insisted upon him. A dervish who was a relative of Hazrat Mawlānā Khawājgī ʾAmkangī رَحِمَهُ اللَّهُ said, "When those who had spent years in the company of Hazrat Mawlānā and those followers who had acquired his *Nisbah* heard that Hazrat Mawlānā had granted Hazrta Khwājah *Khilāfah* and *ʾIjāzah* after a mere few days and then despatched him to India, they were unhappy and began speculating amongst themselves. When Hazrat Mawlānā learnt about this he said, 'You do not know that he first completed his work before coming here. This person only rectified his states with me, nothing

more. Certainly someone who has such perfection will swiftly attain success and return.'"[122]

His Lofty States

He attained a lofty state of *Wajd* and *Ẓawq* [spiritual taste] and was extremely humble. He used to hide his high states from both male strangers and female non-relatives and never considered himself worthy to lecture and guide others. If someone came to him to gain inner benefit, then he would say, "I have nothing with me. You should therefore seek some saint. If you do find such a person then do let me know as well."

In short, he fled from claiming any status for himself and instead served visitors and sought to put them at ease. He had an amazing spiritual condition and powerful effect on others. His mere glance was sufficient to change a person's life. One who spent time in his company for the first time would acquire spiritual zeal, and be amongst those spiritually in love. His very first focus on a follower and instruction would set his heart flowing [with Allāh's remembrance].

His *fayḍ* and affection for all creation was all-encompassing as demonstrated by the following incident. A young man lived in his neighbourhood. He was involved in many forms of sin. Despite knowing this, Hazrat Khwājah Bāqī Billāh رَحِمَهُ اللَّهُ overlooked it. However, his *murīd*, Khwājah Ḥusāmud Dīn Dehlawī رَحِمَهُ اللَّهُ complained to the authorities about the youngster. They apprehended him and jailed him. When the Shaykh learnt about this, he became angry with the *murīd* and questioned him about it.
"Hazrat," he replied, "He was a major and open sinner!"
Hazrat Khwājah Bāqī Billāh رَحِمَهُ اللَّهُ took a deep breath and said, "Yes, you are people of piety and Taqwā, hence you could perceive his sin and evil. I do not consider myself any better than him, hence I could not ignore myself and complain to the authorities against him."

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[122] *Taẓkirah Khwājah Bāqī Billāh رَحِمَهُ اللَّهُ, Mawlānā Nasīm Aḥmad Farīdī, referencing 'Aqwāl-e-Salaf", v. 3, pp. 47-49*

He then interceded with the authorities on his behalf. Upon releasing him, he repented and became one of the pious ones.

Whenever a *murīd* made a mistake, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ would say, "This is in fact my mistake which manifested itself through him."[123]

The author of *Zubdatul Maqāmāt* wrote:

Hazrat Khwājah was residing in Lahore when it was stricken with drought. The people's hunger and starvation affected him to the extent that he stopped eating for several days. When food was presented to him during those days, he would remark, "This is hardly fair that people are starving, gasping from their throats and thrashing about and I should eat."

He would send all the food to the starving people whilst he persisted in hunger.[124]

Effect of his Focus

One night during Ramaḍān, Hazrat Khwājah Bāqī Billāh's رَحِمَهُ ٱللَّهُ Khalīfah, Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ ٱللَّهُ, sent an attendant with some *fālūdah* to Hazrat Khwājah رَحِمَهُ ٱللَّهُ. He was a simple man and went straight to the special door. Out of affection, and not wanting to wake anyone else up, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ went to fetch the fālūdah himself. He took it and asked, "What is your name?"
"I am called Bābā," he replied.
Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ pronounced, "You are Shaykh 'Aḥmad Sirhindī's servant, you are indeed ours."
As he returned, the Nisbah of *Jaẓb* [drawn by Allāh] and *Sukr* [spiritual intoxication] overcame him. Shouting and falling, he returned to Hazrat

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123 *Da'wat wa 'Azīmat, v. 4, p. 146, referencing 'Aqwāl-e-Salaf, v. 3, pp. 50-51*
124 *Taẓkirah Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ, Mawlānā Nasīm Aḥmad 'Amrawī*

Mujaddid ʾAlfi Thānī رَحِمَهُ اللَّهُ. Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ اللَّهُ asked him what had transpired. He replied that the earth, heaven, trees, stones, everything was shining so much that he could not describe it. Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ اللَّهُ remarked that that had happened to the poor fellow when Hazrat Khwājah had appeared before him, but that was but a ray of his sun which befell him.[125]

His Sayings

- "If a *Sālik* is trapped in sin or is inclined to the world then the cause is definitely one of the following. He does not content himself with that amount which is necessary; or he mingles with the public; or his time is not filled with remembrance of Allāh; or he seeks something other than Allāh from Allāh; or he does not inflict *mujāhadah* upon his ego; or he does not accept the eternal laws with a full heart."
- "*Tawakkul* – reliance upon Allāh – does not mean that you abandon all means, hold your hands and sit. That is in fact contrary to etiquette. *Tawakkul* is in fact to establish and maintain means, for example, writing etc. However, one does not keep one's gaze fixed upon the means, nor place one's reliance upon it. The means are but a doorway which Allāh created to reach Him, the Master of the means."
- Those seeking Allāh should not hanker after *kashf* in any form. There are two kinds of *kashf* . The first is worldly which is absolutely unneeded. The second is related to matters of the hereafter, but this is so clearly already present in the Qurʾān and Sunnah, which is sufficient for one to practice upon. *Kashf* is no comparison to the Qurʾān and Sunnah.[126]

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[125] *Mashāʾikh Naqshbandīyah Mujaddidīyah, pp. 133-134*

[126] *Mā shāʾallāh!* How excellently he has explained the reality – Author.

- "Correct belief, observance of the laws of Sharīʿah, sincerity and constant focus on Allāh are great bounties. No *Ẓawq* [spiritual tasting] or *Wajd* can ever equal these greatest of bounties."[127]

Hazrat Khwājah Bāqī Billāh رَحِمَهُ اللَّهُ attained such a degree of self-annihilation, that instead of ʿAbdul Bāqī (Slave of the Ever-Remaining) he became more famously named amongst people as Bāqī Billāh (Remaining with Allāh). As he progressed even further, he said, "The belief of *Waḥdatul Wujūd* is a narrow path, the highway of the Prophets is not."[128]

Demise

This rider in the fields of self-annihilation reached his aimed at destination in 1012 Hijrī, whilst calling out, "Allāh! Allāh!" loudly. Yet the atoms in the cosmos testify to his status and yet he remains in another way.

هرگز نمیرد آنکه دلش زنده شد به عشق
ثبت است بر جریده عالم دوام ما

Eternal is the one whose heart has awakened to Love
This is how Eternal Records my life define

Hazrat ʾImām Rabbānī Mujaddid Shaykh ʾAḥmad Fārūqī Sirhindī رَحِمَهُ اللَّهُ

گردن نہ جھکی جس کی جھانگیر کے آگے
جس کے نفس گرم سے ہے گرمیٔ احرار
وہ ہند میں سرمائہ ملت کا نگہبان

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[127] Subḥānallāh! Recognition of a great bounty is a great bounty in itself – Author.
[128] *Miʿyārus Sulūk Rāfiʿul ʾAwhām wash Shukūk, Shāh Muḥammad Hidāyah ʿAlī Naqshbandī Mujaddidī Jaypurī رَحِمَهُ اللَّهُ, p. 133, Intizhāmī Publishers, Kānpūr*

اللہ نے بر وقت کیا جس کو خبردار

He never bent his neck to the Emperor called Conqueror of the World;
His life was hot with the heat of freedom.
He was an investment for India, guardian of the community;
Allāh sent him at an opportune moment for him who should beware.

Name and Lineage

His blessed name was ʾAḥmad. ʿAbdul ʾAḥad was his august father. His ancestry, twenty-eight generations up, links with ʾAmīrul Muʾminīn ʿUmar al-Fārūq bin al-Khaṭṭāb ﷺ. Hazrat رَحِمَهُ ٱللَّهُ himself was proud of this sacred lineage. His ancestors included many great scholars and dervishes. His august father, Hazrat Makhdūm ʿAbdul ʾAḥad رَحِمَهُ ٱللَّهُ, in particular, was a noted scholar and a saint of great *Nisbah* of the Chistī order. He was amongst the Khulafāʾ of Hazrat Ruknud Dīn رَحِمَهُ ٱللَّهُ, the son of Hazrat Shaykh ʿAbdul Quddūs Gangohī رَحِمَهُ ٱللَّهُ. He also had *ʾIjāzah* in the Qādirī order. He taught books of both narrative and intellectual form and quenched the spiritual thirst of his followers with his *Fayḍ*. May Allāh have mercy upon them all.

Homeland and Birth

His ancestors emigrated from their homeland in al-Madīnah aṭ-Ṭayyibah to Kābul. Some saint along the line left for India and took a liking to Sirhind. He settled there and eventually that was where Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ was born. His children and grandchildren resided there for some time.

He was born in the middle of Friday night, the 14th Shawwāl 971 Hijrī. He father had a strange dream before his birth.

Darkness engulfed the entire world. Pigs, apes and bears were killing people. Suddenly a light emerged from my chest. A throne became visible in it. A person sat on it, resting on a pillow. The oppressors and heretics were slaughtered in front of him like sheep. Someone was reciting in a loud voice:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has come and falsehood has been vanquished! Indeed falsehood was ever bound to be vanquished. [al-'Isrā': 81]

In the morning Hazrat ʿAbdul ʾAs beرَحِمَهُ ٱللَّهُ asked Hazrat Shāh Kamāl Kīt'hlīرَحِمَهُ ٱللَّهُ for an interpretation of the dream. He replied, "A son will be born unto you. Through him, the darkness of heresy and innovation will be dispelled."
Subḥānallāh! What a true dream and what an authentic interpretation was given!

Acquisition of Knowledge

He memorised the Qurʾān in a very short span of time. He then dedicated himself to the acquisition of knowledge. He studied most of the syllabus under his saintly father, and the remainder under other scholars of Sirhind. He also studied books of Taṣawwuf under his father, e.g. *Taqarruf*, *ʿAwāriful Maʿārif* and *Fuṣūṣul Ḥikam*, etc. He attained the *sanad* of Ḥadīth from Hazrat Shaykh Yaʿqūb Kashmīrīرَحِمَهُ ٱللَّهُ. He also studied Ḥadīth and Tafsīr under a pious scholar of the era, Hazrat Qāḍī Bahlūl Badakhshānīرَحِمَهُ ٱللَّهُ. He obtained his *sanad* as well.

Acquisition of Ṭarīqah

In the beginning, Hazratرَحِمَهُ ٱللَّهُ, rendered *Bayʿah* to his father according to the Chistī order and completed the path of *Sulūk*. He then also pledged into the Qādirī order under his father who instructed him in that order as well. He received Khilāfah from Hazrat Shāh Sikandarرَحِمَهُ ٱللَّهُ, grandson of Hazrat Shāh Kamāl Kīt'hlīرَحِمَهُ ٱللَّهُ. At the age of 17 he had already become accomplished in the outer and inner sciences and proceeded to give lessons in both, in the presence of his father.

His heart was then seized with a yearning to accomplish the Naqshbandī order. This yearning steadily increased until it reached the level of intense love. He kept this love within himself and continued his work.

His noble father رَحِمَهُ ٱللَّهُ passed away in 1007 Hijrī. He thereupon resolved to perform Ḥajj of Allāh's House. He left his hometown and reached Delhi, where he met Mullā Ḥasan Kashmīrī رَحِمَهُ ٱللَّهُ, who mentioned Hazrat Khwājah Bāqī Billāh ʾAḥrārī رَحِمَهُ ٱللَّهُ to him. A strange state overcame ʾImām Rabbānī رَحِمَهُ ٱللَّهُ as he heard about Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ and he went to meet him. Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ was normally of a very formal disposition, but contrary to his normal ways, he met Hazrat ʾImām Rabbāni رَحِمَهُ ٱللَّهُ most energetically and affectionately. When he heard about his intention to perform Ḥajj he said, "Ḥajj certainly brings good fortune in both worlds. However, if there is no obstacle to you doing so, then remain at least for a month in my company. If that is not possible, then at least a week."
Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ offered no excuse and accepted to remain with Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ.[129]

The company of Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ had such a rapid effect on him, that within two days Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ requested to render *bayʿah* to him. Again contrary to his normal ways, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ immediately accepted Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ into the Naqshbandīyah order. He instructed him with Ẓikr and focused on his heart. His heart immediately started beating with Ẓikr.

Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ remained for two-and-a-half months in Delhi. During that short time he acquired perfect *Nisbah* in the Naqshbandī order. The essence of Naqshbandī *Nisbah* is permanent presence and awareness without any absence. This is an interpretation of the Ḥadīth,

اَلْإِحْسَانُ أَنْ تَعْبُدَ الله كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

[129] In my opinion it is possible that the Ḥajj was still optional upon ʾImām Rabbānī رَحِمَهُ ٱللَّهُ whereas *Nisbah* with Allāh is compulsory. Hence Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ told him to remain with him – Author.

Iḥsān is that you worship Allāh as if you see Him. If you are unable to see Him, He sees you.

Thereafter Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ left Sirhind twice again to attend his guide, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ, in Delhi. These total of three visits to his Shaykh were sufficient for him. During his first visit Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ had given the glad tidings, "You have attained complete *Nisbah* in the Naqshbandī order. There is hope that you will draw ever closer to Allāh each day."

During the second visit he granted him the robe of *Khilāfah* and permission to teach *Ṭarīqah* to the seekers of Allāh and to guide and advise them. He deputed Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ to teach *Ṭarīqah* to his most special companions. He pronounced many great glad-tidings in his regard. He seated him at the head of his circle of focus and said to his followers, "Whilst he is present nobody should cast his attention towards me."
Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ detected some laxity in some of them in fulfilling this command. He therefore said, "Shaykh ʾAḥmad is that sun in whose light a thousand stars such as us are but dim."

At the time of his departure, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ said, "I feel very weak. I do not have hope of living much longer."

He called for his two sons, Hazrat Khwājah ʿUbaydullāh رَحِمَهُ ٱللَّهُ and Hazrat Khwājah ʿAbdullāh رَحِمَهُ ٱللَّهُ, who were both babies, and instructed Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ to cast his spiritual focus on them in his presence. He then said, "Cast your focus on their absent mothers as well."
He did so and the effect of his focus became immediately apparent.

When Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ was taking leave upon his third visit, Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ said, "When I intended coming to India, I performed *Istikhārah Ṣalāh*. After I did this, a little bird which was singing most sweetly came and sat on my hand. I took my saliva and was placing it in its beak. In turn it had sugar in its claws which it placed in my mouth. I narrated this incident to my guide, Hazrat Khwājah ʾAmkangī رَحِمَهُ ٱللَّهُ. My *Pīr-Murshid* replied, 'That bird is a creature of India. In India

there will be such a person whom you will train. Through him an entire cosmos will be enlightened and you too will receive a share of that.'"
Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ declared Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ to be the fulfilment of those words.[130]

After acquiring this *fayḍ* and perfection, Hazrat ʾImām Rabbāni رَحِمَهُ ٱللَّهُ undertook isolation in Sirhind until the time arrived for him to embark on the work of spreading his *fayḍ* and guiding and perfecting the seekers. He used to write detailed reports to his Shaykh on the conditions of those seeking guidance and the progress of the brethren of *Ṭarīqah*. Indications, dreams and spiritual states manifested which convinced him that Allāh was to take great work from him and utilise him for a great service of Islām.[131]

Renewal of Islām

Hazrat Imām Rabbāni رَحِمَهُ ٱللَّهُ began his work of *Tajdīd* (Renewal of Islām) in the fields of Sunnah, *Bidʿah* (innovation), philosophy and Taṣāwwuf, and is thus known as Mujaddid (Renewer) ʾAlfi Thānī (of the second millennium). He himself wrote to his distinguished son, Hazrat Khwājah Muḥammad ʿAbdullāh رَحِمَهُ ٱللَّهُ on the prevailing conditions of the time.

ʾAkbar was the Emperor of India during the time of Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ. Under the façade of administrative reform, he instituted a new religion called *Dīn ʾIlāhī*, the "Divine Religion". The majority of the ʿUlamāʾ accepted the authority and "reforms" of ʾAkbar. When he started to give Hinduism preference over ʾIslām, Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ openly and most severely denounced disbelief and the practices of disbelief and clarified pure monotheism in opposition to *Dīn ʾIlāhī*. He campaigned amongst ʾAkbar's court-ʿUlamāʾ as well as amongst like-minded ʿUlamāʾ, to replace Khusrū with Jahāngīr as imperial successor. After Jahāngīr assumed the throne, Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ began writing letters to most of Jahāngīr's courtiers.

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130 *Al-Khuṭbah ash-Shawqīyah fī Ḥaḍratil Mujaddidīyah, Hazrat Mawlānā ʿAbdush Shukūr Ṣāḥib Lucknowī, pp. 22-24*
131 *Daʿwat wa ʿAzīmat, v4, pp. 251-253*

One such letter to a courtier stated, "If the customs and dignity of the Muslims can be instituted from the beginning of the Imperial reign, then what not can be achieved? If however, Allāh forbid, there is a deficiency or delay in this, then the future bodes great difficulty in the venture of the Muslims. It remains to be seen which person of means will have this good fortune and who amongst the royalty will achieve this wisdom. ذلك فضل الله يؤتيه من يشاء *That is the bounty of Allāh, He bestows it upon whom He wishes.*"[132]

Thus Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ shook and awoke Jahāngīr's courtiers. The Emperor himself acknowledged his wisdom and capabilities and invited him to act as his advisor. Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ accepted upon certain conditions. He therefore managed to save the Islamic civilisation and culture from Hindu influences. That is why his name makes it to the top of the list of names in India's Islamic history. The services which Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ rendered to Islām are indeed worthy of being written in liquid gold.

The world was so filled with innovations during that time that it could be thought that the rivers of darkness had overflowed their banks and the dying light of the Sunnah appeared to be a mere flicker of a firefly in the intense dark night.

Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ lived in such a time when a supposedly Muslim regime resolved upon the uprooting of Islām and the *Khānqahs* where places where the Sunnah was not valued and where it was clearly and unashamedly declared, "*Sharīʿah* and *Ṭarīqah* are two separate roads. Their paths and ways are different to teach other. Their laws are distinct from each other."

Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ however announced that *Ṭarīqah* is subservient and an assistant to *Sharīʿah*. Perfection in *Sharīʿah* takes preference to spiritual ecstasies and visions. Practicing upon a single commandment of *Sharīʿah* is more beneficial than a thousand years of

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[132] *Taẓkirah Mujaddid ʾAlfi Thānī* رَحِمَهُ ٱللَّهُ

riyāḍah. If done with the intention of observing a Sunnah, then napping in the afternoon is superior to staying awake the entire night in worship. The acts of the Ṣūfīyā' is no proof for something being permissible or forbidden. Proof is obtained from the Qur'ān, Sunnah and books of jurisprudence. The *riyāḍah* of the people of misguidance takes them away from Allāh, not closer. Image and forms of the unseen lead to trivia and play. The obligation of *Sharīʿah* does not lapse.

In another letter he addressed the custom of preferring optional acts to obligatory acts, "Deeds which draw one closer to Allāh are either of an obligatory nature or optional. Optional acts are nothing in comparison to the obligatory acts. Fulfilling an obligatory act within its due time is better than a thousand years of optional acts, even if rendered with the purest of intentions."

In another place he addressed the issue of the purity which non-Muslims and open sinners gained through their abstentions. He wrote, "Real *Ṭaṣawwuf* and purification is dependent upon pious deeds. Pious deeds are encompassed in what pleases the King. This in turn is dependent upon His sending of Messengers. Thus by removing Prophets from the equation, real purification is not easily possible. The purification which the unbelievers and sinners attain is the purification of the ego, not the heart. Purification of the ego in and by itself leads to nothing but an increase in misguidance. It shows the way to nothing but loss. Then as far as the revelation of unseen matters which these unbelievers and sinners sometimes experience, it is nothing but *istidrāj* (supernatural leeway granted to the evil ones) which brings nothing but destruction and loss to that group."[133]

His Sayings

- Speaking to Mullā Muḥammad Lāhorī رَحِمَهُ ٱللَّهُ, Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ said, "Sharīʿah consists of three portions – knowledge,

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[133] *Taʾrīkh Daʿwat wa ʿAzīmat, v. 4, pp. 245-249; referencing ʾAqwāl-e-Salaf, pp. 116-118*

action and sincerity. When all three parts are not established, then Sharīʿah is not established. When Sharīʿah is established then Allāh's pleasure is attained, which is far above every other good fortune in the world and the next. *Ṭarīqah* and *Ḥaqīqah* by which the Ṣūfiyā' distinguish themselves, are both the handmaidens of Sharīʿah, in that they perfect the third aspect of sincerity. Thus both are attained solely for the sake of Sharīʿah."

- "Spiritual states and ecstasies, sciences and realisations which become obstacles during the path are not the aims. One has to pass by them and reach the station of Allāh's pleasure, which is the final station of *sulūk*. The purpose of ascending the stages of *Ṭarīqah* and *Ḥaqīqah* is nothing other than acquisition of sincerity. It is through sincerity that the station of pleasure is attained. Those who are short-sighted make spiritual states and ecstasies their aim and seek visions and manifestations. Such people are deprived of the perfections of Sharīʿah. On the other hand, there is no doubt that the station of sincerity and the rank of pleasure are attained after traversing states and ecstasies, which are thus assistants to the real goal. This matter became clear to this poor one, through the blessings of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after travelling this path for ten years."[134]
- Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ اللَّهُ used to prescribe Ẓikr and what a person should concentrate on based on each individual's condition and capability. However, he instructed all with raising the standard of their determination, following the Sunnah, always remaining engaged in Ẓikr, meditating on the presence of Allāh and hiding their states. He most strongly emphasised on repeating *Kalimah Ṭayyibah* – لا اله الا الله محمد رسول الله. He said, "*Kalimah Ṭayyibah* encompasses the words of perfection of sainthood and prophethood."
- "I have no stronger desire than to just sit in isolation and repeat this Kalimah with sweetness and delight, but what to do, all wishes are not easily accomplished."[135]

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[134] *Maktūb, v1, as referenced in Taṣawwuf Kyā Hay?, Mawlānā Muḥammad Manzhūr Nuʿmānī* رَحِمَهُ اللَّهُ

[135] *Mashā'ikh Naqshbandīyah, p178*

- "Salvation is impossible for as long as the ego is not purified and inner pride tended to. It is absolutely necessary to plan on the eradication of this disease to the extent that it does not recur even until the finality of death. *Kalimah Ṭayyibah* – لا اله الا الله – has been instituted to negate all external and internal false gods. It is extremely beneficial and appropriate for the purification of the self. The seniors of the order had chosen *Kalimah Ṭayyibah* for the purification of the ego. Whenever the ego enters a state of disobedience and breaks its vows to Allāh, then renew your faith by way of repeating this *Kalimah*. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that faith is refreshed through the recitation of لا اله الا الله . A noble Ḥadīth mentioning the virtue of this *Kalimah* states that if the entire heavens and earth were placed in one pan of the scale and this *Kalimah* is placed in the other pan, then most certainly the pan with the *Kalimah* will drop down."[136]
- "The greatest means of preserving your desire is to thank Allāh for it. Allāh mentions in regards having acquired your desire:

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are grateful I shall most certainly increase for you.

Another means of protecting your desire is to constantly plea in Allāh's court, so that the seeker's face of desire is never averted from the most beautiful Kaʿbah. If sincere pleading and humility is not immediately possible, then at least present the outer form of humility and submission. It is stated in a Ḥadīth, 'If you cannot weep then make as if you are.'"[137]

- Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ اللَّهُ was often heard saying, "What is the worth of our deeds and efforts? Whatever it is, it is by the grace of Allāh. If there is a means, it is through following the Chief of the first and last generations صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Whatever Allāh has granted, is because of following and obeying His way, in

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[136] *Tajallīyāt Rabbānī, v1, p70*
[137] *Tajallīyāt Rabbānī, v1, p77*

particular and in general. Whatever has not been gained is solely because of deficiency in complete following of the commands of Sharīʿah."

- One day he said, "One day I had to relieve myself but forgetfully entered with my right foot. On that day I was deprived of so many spiritual experiences."
- One day he told Ṣāliḥ Khatlānī, "Bring me some clove from my sack."
  He went and returned with six cloves. He looked at them and said in a displeased tone, "Our Ṣufīs still do not know that the Ḥadīth states, 'Allāh is an odd number and loves odd numbers.' It is recommended that you take care of odd numbers."[138]
- "After traversing all the spiritual stations, I have reached a conclusion which you should realise right at the beginning. From the very first day you should resolve that however many Sunnah of Nabī صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ there might be, you will attempt to implement them. Then witness the resultant blessings and light. Then witness the resultant sweetness of life.[139]
- The second letter of the third volume, is titled, "Letter to a son, Khwājah Muḥammad Maʿṣūm Ṣāḥib." After praising Allāh and conveying salutations upon Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, it states, "My dear son! Tests may be bitter and distasteful, but if they come your way then it is a great blessing. If you currently easily experience opportunity, then thank Allāh and continue with your work. Do not let a single moment, a single second of opportunity go to waste in being idle. Spend them in three activities: recitation of the august Qurʾān; lengthy recitation of the Qurʾān in Ṣalāh; and repetition of *Kalimah Ṭayyibah* لا اله الا الله . Be engaged in any of the three during a given moment. The word *lā* (no) is a negation of worshipping the self. Put aside your personal goals and desires. To ask for your desire is also a claim to your being a god."
- Letter 73 written to Qelaj Allāh bin Qelaj Muḥammad Khān, "Dear son! The world is a setting for trials and tests. Its outer aspect is coloured with the decorations of falsehood. Its form is an

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[138] *Taʾrīkh Daʿwat wa ʿAzīmat, v.4, p.175*

[139] *ʾIṣlāḥī Khuṭubāt, p. 212, Mawlānā Taqī ʿUthmānī*

imaginary beatification of mole, line, hair and cheek. When one gazes at the world, it seems sweet and fresh. In reality it is a corpse to which fragrance has been applied to cover the stench. It is a ruined house, filled with flies and insects. It is a mirage which offers fictional water. It is sugar with poisoned mixed therein. Its inside is utterly ruined and dead. Despite its filth, it treats its people most badly. Those hankering after this world are insane and enchanted. Those who are trapped in its love have lost their senses and are deceived. He who entangles himself in its outward aspect is forever marked at a loss. He who casts a lustful gaze at its sweetness and freshness faces eternal regret."[140]

- Letter 2 of volume 3, section 8, page 7 is written from jail to his illustrious sons, Hazrat Khwājah Muḥammad Saʿīd رَحِمَهُ ٱللَّهُ and Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ ٱللَّهُ,

  "All praise be to Allāh in good times and during difficulty. Allāh has given you the opportunity of time, so thank Him and remain focused on your task. Free time is not allowed for you, not for a moment, not for a second. Spend your time in three activities: recitation of the august Qurʾān; lengthy recitation of the Qurʾān in Ṣalāh; and repetition of Kalimah *Ṭayyibah* - لا اله الا الله. The word *lā* (no) is a negation of worshipping the self. Put aside your personal goals and desires.

  This is easy to implement during the days of tests. During other times passion and desires are (as insurmountable) as Ẓul Qarnayn's wall. So remain in isolation and engage in this task. This opportune moment is a bounty. During the time of tribulation, Allāh accepts a lesser amount of deeds, many deeds are not required as compared to the times of ease when much *riyāḍah* and *mujāhadah* is required.

  Whether we meet again or not, I advise you not to hang onto any desire or wish. Inform your mother of this as well and make her aware. Remain engaged in Allāh's remembrance. Do not engage in any other talk, even study of books and revision with students. This time is solely for Ẓikr.

  The lusts of the ego are false gods. Trample them and eliminate them. Let there remain no goal or desire in your heart. Even my

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[140] *ʾAqwāl-e-Salaf, v.4, p. 226*

release which you aim for should no longer be your goal. Be pleased with Allāh's decree, act and intention. Have no goal beside that Being mentioned in the affirmative part of the *Kalimah* (الا الله), that Being who is the Unseen of the unseen, and is Behind the subtlest of all knowledge and thoughts. Consider wherever you are sitting to be your homeland. Wherever you may spend your few days of life, spend them in the remembrance of Allāh. Worldly affairs are easy. Focus on the hereafter. Continue comforting your mother and turn her attention as well to the hereafter."[141]

His Famous Khulafā'

It is said that Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ ٱللَّهُ had several thousand great Khulafā'. It is near impossible to number them. Nevertheless, some of them will be listed here for the sake of blessing:

1. Mīr Khān Nuʿmān رَحِمَهُ ٱللَّهُ
2. Khwājah Muḥammad Hāshim Kishmī رَحِمَهُ ٱللَّهُ
3. Hazrat Shaykh Ādam Bannūrī رَحِمَهُ ٱللَّهُ
4. Hazrat Shaykh Muḥammad Ṭāhir Lāhorī رَحِمَهُ ٱللَّهُ
5. Hazrat Shaykh Badīʿud Dīn Sahāranpūrī رَحِمَهُ ٱللَّهُ
6. Mawlānā Badrud Dīn Sirhindī رَحِمَهُ ٱللَّهُ
7. Khwājah Muḥammad Maʿṣūm Sirhindī رَحِمَهُ ٱللَّهُ

The Lights of Companionship

Courtesy of the noble and affectionate al-Ḥājj 'Anīs Pukhāṣwī ('Ilāhābādī) – may his excellence increase:

نور والوں سے نور ملتا ہے — قلب کو اک سرور ملتا ہے
عزم موسیٰ تو چاہئے پہلے — تب کہیں جاکے طور ملتا ہے
جو بہی گرداب میں نہ ہو مایوس — اس کو ساحل ضرور ملتا ہے
میرے گھر کی بھلا تلاشی کیا؟ — شیشۂ دل بہی چور ملتا ہے

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[141] *Al-Khuṭbah ash-Shawqīyah*

اہل دنیا کی صحبتوں میں انیس صرف عُجب و غرور ملتا ہے

Light is acquired from the people of light;
The heart receives a kind of delight.
The resolve of Mūsā عَلَيْهِ السَّلَام is required first;
Then you can go and receive Mount Sinai.
Whoever is not afraid of falling in the water;
Will definitely reach the shore.
So what if I have forgotten to search for my home?
Even the thief earns the mirror to the heart.
All 'Anīs ever got from the company of worldly ones;
Is nothing but vanity and arrogance.

Hazrat Khwājah Muḥammad Maʿṣūm Sirhindī رَحِمَهُ اللَّهُ

He was the third son of Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ اللَّهُ. He was born on Monday, the 11th Shawwāl 1007 Hijrī. Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ اللَّهُ said, "The birth of Muḥammad Maʿṣūm heralded much good fortune and blessings. In few months after his birth, I presented myself in attendance to Hazrat Khwājah Bāqī Billāh رَحِمَهُ اللَّهُ and rendered *bayʿah* to him. After being honoured with this *bayʿah,* I achieved whatever spiritual treasures that then followed."

He studied some of the syllabus books from his elder brother, Hazrat Khwājah Muḥammad Ṣādiq رَحِمَهُ اللَّهُ, but studied most of the books under his illustrious father رَحِمَهُ اللَّهُ and Shaykh Muḥammad Ṭāhir Lāhorī رَحِمَهُ اللَّهُ. The author of *Zubdatul Maqāmāt*, Khwājah Muḥammad Hāshim Kishmī رَحِمَهُ اللَّهُ, wrote:

I personally heard Hazrat Mujaddid رَحِمَهُ اللَّهُ saying, "Muḥammad Maʿṣūm absorbs my Nisbah daily, just as the author of Sharḥul Wiqāyah memorised al-Wiqāyah from his paternal-grandfather."

Hazrat Mujaddid Ṣāḥib رَحِمَهُ اللَّهُ also addressed his son thus, "My son! Complete your studies as quick as possible, because great work is to be taken from you."

He complete his studies in the narrational sciences and intellectual sciences at the age of sixteen. He had memorised the Qurʾān in the short span of three months. He traversed the stages of *Sulūk* under the supervision of his father and attained *Khilāfah*. Upon the death of his father in 1034 Hijrī, he succeeded him to his post of guiding the seekers in the path. Both Arabs and non-Arabs benefited from his spiritual perfections.

He travelled to the Ḥaramayn where he performed the Ḥajj and was blessed to visit Rasūlullāh ﷺ. Upon returning to India, he went to Sirhind where he spent his noble life in teaching and benefiting mankind spiritually. He not only guided people, but learning and teaching was a most beloved occupation. He used to teach *Tafsīr Bayḍāwī*, *Mishkāt Sharīf*, *Hidāyah*, *ʿAḍudī* and *Talwīḥ* to his students.

Shaykh Murād bin ʿAbdullāh al-Qazānī wrote:

Khwājah Maʿṣūm was a sign from amongst Allāh's signs. He filled the world with light, just as his august father had done. Through the blessings of his lofty spiritual focus, he dispelled the darkness of ignorance and innovation. The effects of his pious company transported thousands of people to the high stage of spirituality. It is said that he had 900,000 followers and 7,000 Khulafāʾ. Three Moghul Emperors – Jahāngīr, Shāh Jahān and ʿĀlamgīr – pledged bayʿah to him, one after the other. Amongst them, ʿĀlamgīr رَحِمَهُ اللَّهُ was especially his most sincere murīd, and had confidence in his brothers as well. Many other high ranking figures amongst the ruling class also pledged to him. His circle of bayʿah included the senior scholars of the time. The famous author in Logic, ʾUstāẕ Mīr Zāhid, was his murīd. The famous Persian poet, Nāṣir ʿAlī Sirhindī, was also his murīd. He wrote poems about his Shaykh, such as:

چراغ ہفت محفل خواجہ معصوم

منور از فروغ ہند تا روم

The lamp of the weekly gathering of Khwājah Maʿṣūm;
casts a light from India to Rūm (Constantinople).

Besides the above, many famous and accomplished personages drew their fayḍ from Khānqah Maʿṣūmīyah.

His letters comprise three volumes, which have been published. These letters contain strange secrets, amazing points and wonderful knowledge. Every line manifests an outlook of, "ordering the good and forbidding evil." Many letters are explanations and clarifications of the mystic knowledge of Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ.

The spiritual lineage of India's famous expert in *Sharīʿah* and *Ṭarīqah*, Hazrat Mirzā Mazhhar Jān-e-Jānān رَحِمَهُ ٱللَّهُ joins to Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ ٱللَّهُ with two intermediaries. This martyr spread the *fayḍ* of the Mujaddidī *nisbah* to hundreds of thousands of people. Who can estimate what was the total gardening to the rose-garden of Islām by the other Khulafāʾ of Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ ٱللَّهُ and the Khulafāʾ of his Khulafāʾ?

Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ ٱللَّهُ had six sons. All were accomplished recipients of his *fayḍ*. He also had six daughters. The sons were:

1. Shaykh Muḥammad Ṣibghatullāh رَحِمَهُ ٱللَّهُ
2. Shaykh Muḥammad Naqshband Ḥujjatullāh رَحِمَهُ ٱللَّهُ
3. Shaykh Muḥammad ʿUbaydullāh رَحِمَهُ ٱللَّهُ
4. Shaykh Muḥammad ʾAshraf رَحِمَهُ ٱللَّهُ
5. Shaykh Sayfud Dīn رَحِمَهُ ٱللَّهُ
6. Shaykh Muḥammad Ṣiddīq رَحِمَهُ ٱللَّهُ

He died whilst saying, "*As-salāmu ʿalaykum,*" on the 9th Rabīʿul ʾAwwal 1079 Hijrī. His journey from the temporary abode to the permanent

abode occurred during the reign of ʿĀlamgīr رَحِمَهُ اللَّهُ. His tomb is located at Purānwār, Sirhind.[142] May Allāh fill his resting place with light.

His Sayings

- Letter 177 written to Mullā Jamālud Dīn, "It is necessary that in resolving to bring about the implementation of Islāmic Law, that you be active and alert. Make ordering good and forbidding evil your habit and way. Reviving abandoned Sunnahs should be considered a great work. Try to hide the spiritual occurrences which befall your heart. Do not place any reliance on spiritual manifestations and dreams. What benefit is there if you are proclaimed emperor or *Quṭb* of the era in a dream? The emperor and *Quṭb* remain those who have those positions in reality. If for the sake of argument you do become emperor in reality and the world submits to your rule, what piety has been achieved and what punishment of the grave and the hereafter has been lifted? People with firm resolve pay no attention to these kind of things. Instead, they remain striving for Allāh's pleasure. They strive to eliminate their ego and hide their spiritual experiences."[143]
- Letter 58, written to Mullā Qāsim, "Honoured sir! Ṣalāh is the *Miʿrāj* of the believer. The state that you perform your Ṣalāh in, is like the state of your *Miʿrāj*, and is superior to all spiritual states. Other states compared to Ṣalāh is like a picture compared to reality. For example, consider the reflection seen in the mirror. What comparison does it have to the original form other than similarities in shape and image, nothing more. The extent that one perfects Ṣalāh is the extent to which one will draw *fayḍ* and blessings from it. Ṣalāh is perfected through consideration of the Sunnahs, making an effort on the etiquettes, lengthy recitation

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[142] *Mukhtaṣar Sawāniḥ Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ اللَّهُ*, an addendum to *Maktūbāt Muḥammad Maʿṣūm, Mawlānā Nasīm ʾAḥmad Farīdī* as printed in *Nuzhatul Khawāṭir, v. 5, p. 419-420*

[143] *Maktūbāt-e-Maʿṣūm رَحِمَهُ اللَّهُ, Nasīm ʾAḥmad Farīdī, p180*

and bowing and prostrating according to the Sunnah. The beauty and perfection of Ṣalāh will become more apparent."

- Letter 145, written to Muḥammad ʿĀshūr Bukhārī, "Sir, release yourself completely from the captivity of all besides the Ultimate Truth and Majesty. Progress in attaining closeness to Him. Utilise the blessings of *Kalimah Ṭayyibah*. The people of Allāh agree that there is no better statement than this blessed *Kalimah*. In this first part, the ready traveller negates all besides the true aim. The second part is affirmation of the true Being worthy of worship, and this is the essence of the entirety of *Sulūk*.

تا بجا روب لا نروبی راه نرسی در سرائےالا الله

Until you do not travel the road of Lā;
You will not reach the inn of 'illallāh."

"Sir! The books of *Sharīʿah* and *'Aḥādīth* are the perfect references for perfection of etiquette and behaviour. Practise upon the requirements of Sharīʿah and keep the Chosen One صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ as your leader in all affairs, in terms of his Sunnah. Salvation in the hereafter and closeness to Allāh are achieved through them. Exert yourself to the extreme in keeping your time constructive, for time is a most valuable commodity. Do not waste it in meaningless activity. Mix with people only to the extent that is necessary. In this path, mixing with people beyond necessity is a destructive beast. Consider spending the night in worship and weeping, to be a great bounty. Avoid being absorbed in transitory pleasures, for they remove the shine from the inside and muddy it. Meet every person with a cheerful face and manner. Order good and forbid evil completely. Do not be deficient in this. Adopt moderation in eating, sleeping and speech.[144]

- A letter written to a seeker of the path, "Fill your time with Ẓikr and concern. Try to fill your inside with light. For that is the spot the Master gazes upon. Understand that enlightening the inside is through these means: perpetual Ẓikr, meditation, implementing the duties of your slavery - which means that you fulfil every *farḍ,*

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[144] *Maktūbāt Khwājah Maʿṣūm, p. 123*

> *Sunnah* and *wājib*, and avoid every innovation, prohibition and disliked act.
> That person who exerts himself more in following the *Sunnah*, acting upon *Sharīʿah* and avoiding innovation, will acquire more inner light and Allāh will open a way for him. There is no doubt that following the *Sunnah* is the way to salvation. It is replete with benefit and elevates one's status. There is no question of contravening it. Anything outside of the realm of *Sunnah* is danger, it is danger! It is the path of Satan! Avoid it and be most cautious about it, for after the truth, what can there be besides misguidance? Matters of this firm religion which have been established through clear revelation cannot be abandoned because of futilities, fantasies and thoughts.[145]

Khulafā'

He had many Khulafā'. However, since our order is via his noble son, Khwājah Naqshband the Second رَحِمَهُ ٱللَّهُ, our discussion will continue with him.

Hazrat Khwājah Muḥammad Naqshband رَحِمَهُ ٱللَّهُ

The name of Allāh's Proof, the Second Naqshband, was Muḥammad. He was the son of Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ ٱللَّهُ and the grandson of Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ. He was born on Friday, the 26th Ramaḍān 1034 Hijrī. He benefited and acquired *sulūk* from his saintly father and noble uncle, Hazrat Khwājah Muḥammad Saʿīd رَحِمَهُ ٱللَّهُ. He remained for a lengthy time in his company, undergoing training, until he attained perfection in *sulūk* and recognition of Allāh. His father, Hazrat Khwājah Muḥammad Maʿṣūm رَحِمَهُ ٱللَّهُ, then granted him Khilāfah, even though he had many Khulafā' already. He succeeded his father upon his demise and energetically fulfilled the task of the post of guidance and advice. He produced Khulafā' such as the Shaykh of his era, Hazrat

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145 *Maktūbāt Maʿṣūmīyah, Nisbah Ṣūfyah, as referenced in ʾAqwāl-e- Salaf, v. 1, p. 162*

Khwājah Muḥammad Zubayr رَحِمَهُ ٱللَّهُ and other personalities of knowledge and virtue.[146]

Hazrat Khwājah Muḥammad Saʿīd رَحِمَهُ ٱللَّهُ used to say, "I never taught him, he came and taught me."

He exerted himself in studying Fiqh, Ḥadīth and all other sciences of the time. In addition to the outer sciences, he also studied the inner sciences from his saintly father. Due to his powerful capability, he quickly attained such states and stations which cannot be comprehended or imagined.

Hazrat Khwājah Muḥammad Naqshband رَحِمَهُ ٱللَّهُ said, "When those experiences which I have to keep secret used to occur during my father's life, I used to present myself in his presence and he used to remove the fever from my chest. After his death they rained down on me like a heavy downpour, yet now there is nobody to remove the knot from my chest."

Demise

He passed away in 1114 Hijrī. May Allāh have mercy upon him.

Hazrat Khwājah Muḥammad Zubayr رَحِمَهُ ٱللَّهُ

His blessed birth was on Monday, the 5th Ẓul Qaʿdah 1093 Hijrī. He was the eldest son and true image of Hazrat Shaykh ʾAbul ʿAlī رَحِمَهُ ٱللَّهُ, who was the son of Hazrat Khwājah Muḥammad Naqshband رَحِمَهُ ٱللَّهُ. He was thirteen years of age when his father, Hazrat Shaykh ʾAbul ʿAlī رَحِمَهُ ٱللَّهُ, passed away. His upbringing was therefore under the affection of his grandfather, Hazrat Khwājah Muḥammad Naqshband رَحِمَهُ ٱللَّهُ, who trained him to perfection of *sulūk* and foresaw much greatness in his future. Even during his childhood there were already signs of guidance and the light of sainthood shining from his face. After the demise of his grandfather, he

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[146] *Taẓkirah Faḍl Raḥmān, Mawlānā Sayyid ʾAbul Ḥasan ʿAlī Nadwī* رَحِمَهُ ٱللَّهُ

carried on the enlightened work and through his high capabilities he became the focal point of the lofty Mujaddidī order.

Hazrat Shāh Ghulām ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ described him thus in *Durrul Maʿārif*:

He used to recite 10 Juz of the Qurʾān during ʾAwwābīn Ṣalāh [after Maghrib]. Thereafter a gathering would be held for males and he would focus upon them. He would then go home and have a gathering for the females. Thereafter he rested for a few hours in the middle of the night, arising for Tahajjud. In Tahajjud he would recite Sūrah Yāsīn forty or sixty times. After this he meditated until Ḍuḥā Ṣalāh. Thereafter a gathering would be held for males and he would focus upon them. After a short nap he would perform Salāh for four hours until noon. The Ṣalāh encompassed lengthy recitation of the Qurʾān. This was followed by Khatm Khwājagān and Zhur Ṣalāh. After recitation of the Qurʾān, he had lunch. This was his only meal for the day and night. After ʿAṣr he taught either Mishkāt Sharīf or the letters of Hazrat Shaykh ʾImām Rabbānī [Mujaddid ʾAlfi Thānī] رَحِمَهُ ٱللَّهُ. In short, his entire day was spent in focusing on his followers and the work of guidance of creation.

One day he was passing by near the Jāmiʿ Masjid, when a massive crowd surrounded his mount. Shāh Gulshan رَحِمَهُ ٱللَّهُ was in the Jāmiʾ Masjid from where he saw the light emitting from the mount of Hazrat Khwājah Muḥammad Zubayr رَحِمَهُ ٱللَّهُ. He removed an old shawl from his head and instructed, "Set it afire."
When the people asked why, he replied, "I have seen more light in that prince's animal than I see in my shawl, whereas I have been observing *riyāḍah* in that shawl for thirty years."
Someone remarked, "This is Hazrat Khwājah Muḥammad Zubayr."
"Alḥamdu lillāh!" exclaimed Shāh Gulshan رَحِمَهُ ٱللَّهُ, "This is the son our Shaykh. Our honour remains intact."

Hazrat Khwājah Muḥammad Zubayr's رَحِمَهُ ٱللَّهُ legacy includes great Khulafāʾ of which three attained great fame :

1. Hazrat Khwājah Ḍiyāʾullāh رَحِمَهُ ٱللَّهُ amongst whose Khulafāʾ was Hazrat Shāh Muḥammad ʾĀfāq رَحِمَهُ ٱللَّهُ;

2. Hazrat Khwājah Muḥammad Nāṣir ʿAndalīb رَحِمَهُ ٱللَّهُ whose son and Khalīfah was Hazrat Khwājah Mīr Dard Dehlawī رَحِمَهُ ٱللَّهُ;
3. Hazrat Khwājah ʿAbdul ʿAdl رَحِمَهُ ٱللَّهُ who was the Khalīfah of Hazrat Shāh ʿAbdul Qādir Dehlawī رَحِمَهُ ٱللَّهُ, the translator of the Qurʾān and son of Hazrat Shāh Walīʾullāh Dehlawī رَحِمَهُ ٱللَّهُ.

Demise

He passed away on the 4th Ẓil Qaʿdah 1151 Hijrī. His blessed body was transported to Sirhind, to be buried at the side of his noble forebears. May Allāh fill their resting places with light.[147]

Hazrat Khwājah Ḍiyāʾullāh رَحِمَهُ ٱللَّهُ

He was amongst the progeny of Hazrat Khwājah Bahāʾud Dīn Naqshband رَحِمَهُ ٱللَّهُ. A trader in Kashmīr, his earnings were hundreds of thousands of Rupees. He presented himself to Hazrat Khwājah Muḥammad Zubayr رَحِمَهُ ٱللَّهُ, in his search for Allāh and donated all his wealth in Allāh's way. He was perfected and granted Khilāfah. Hazrat Shāh Ghulām ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ used to say, "He who has not yet seen the Mujaddidī *nisbah* in human form, should gaze at Hazrat Khwājah Ḍiyāʾullāh."
He also said, "Hazrat Khwājah used to weep at the end of the night and used to scold the people awake, saying, 'How unjust your condition is! You claim to love Allāh. Your friend and beloved is attentive towards you while you are asleep and oblivious. You are liars in your claim of love, for the condition of lovers is as this:

مجنون بخیال لیلی در دشت　　در دشت بجستجوئے لیلی می گشت
می گشت بدشت بزبانش لیلی　　لیلی می گفت تاز بانش می گفت

Majnūn is insane with thoughts of Laylā;
Insanely wandering in search of Laylā.
Wandering the desert, on his tongue Laylā;
Saying Laylā as long as his tongue can say.'"

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147 *Taẓkirah Faḍl Raḥmān wa Ḥalāt Mashāʾikh Naqshband, pp. 263-264*

Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ

Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ was born in 1160 Hijrī. The Mujaddidīyah Naqshbandīyah was the order his ancestors associated with. He attained perfection in it under the guidance of Hazrat Khwājah Ḍiyāʾullāh رَحِمَهُ ٱللَّهُ and was honoured with his *Khilāfah*. Hazrat Shāh Ghulām ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُwrote in the comment to *Siyarul Murshidīn*, "Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ was distinguished in his time for his *nisbah* obtained from Hazrat Khwājah Ḍiyāʾullāh رَحِمَهُ ٱللَّهُ, who was amongst the Khulafāʾ of Hazrat Muḥammad Zubayr رَحِمَهُ ٱللَّهُ."

After the demise of Hazrat Khwājah Ḍiyāʾullāh رَحِمَهُ ٱللَّهُ, Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ remained for some time in the company of Hazrat Khwājah Mīr Dard رَحِمَهُ ٱللَّهُ. He was the Khalīfah of his father, Hazrat Khwājah Muḥammad Nāṣir ʿAndalīb رَحِمَهُ ٱللَّهُ, who was the Khalīfah of Hazrat Khwājah Muḥammad Zubayr رَحِمَهُ ٱللَّهُ. Allāh granted Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ much general acceptance, and his fame spread to the horizons (*ʾāfāq*). People from Delhi to Kabul attained his *fayḍ*. He personally went to Kabul where the king of ʾAghānistān, Zamān Shāh, pledged *bayʿah* to him. In matters of *sulūk* he was like his noble Mashāʾikh and great ancestors – resolute, high-aiming and passionate. Mawlānā Faḍl Raḥmān Ṣāḥib said, "Our Hazrat (Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ) used to recite salutations upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ 10,000 times and *Kalimah Ṭayyibah* 50,000 times and in Tahajjud he completed ten *juz* of the Qurʾān. Yet so much time passed that one would think that he only recited one juz. At the time of the five *Ṣalāh* he offered *Ṣalātut Tasbīḥ* as well. His nature was that of humility and meekness."

Mawlānā also said, "Our Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ, performed all acts according to the Sunnah. Yet due to his humility, he said, 'If I happen to perform some act and it is in accordance with the Sunnah, then such *fayḍ* emits from the Throne, that I become completely soaked.'"

After most of their lessons, Hazrat Shāh Ghulām ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ used to send his *murīds*, to Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ. Whatever he would pronounce, they would implement.

Demise

He passed away on Wednesday, the 7th Muḥarram 1251 Hijrī. He was buried the next day behind the masjid of Moghulpura. May Allāh fill his resting place with light.[148]

ʾUways-e-Zamānah Hazrat Mawlānā Shāh Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ was the son of Shāh ʾAhlullāh رَحِمَهُ ٱللَّهُ. His full name and lineage runs thus: Mawlānā Faḍl Raḥmān, son of Shāh ʾAhlullāh, son of Muḥammad Fayyāḍ, son of Barakatullāh, son of Nūr Muḥammad, son of ʿAbdul Laṭīf, son of ʿAbdur Raḥīm, son of Muḥammad (Shāh Miṣbāḥul ʿĀshiqīn) aṣ-Ṣiddīqī [descendant of Hazrat ʿAbū Bakr aṣ-Ṣiddīq ﵁], Mulānwī, then Murādābādī.

He had a distinguished *sanad* in *Ḥadīth* and lived a lengthy life. He achieved great spiritual stations and was amongst the miracle workers and saints of his era. Despite him being of such a late era, his very presence was a source of honour to Islām.[149]

He was born in 1208 Hijrī in Mulāwān, district ʾUnnaw. He studied under Mawlānā Nur bin ʾAnwār ʾAnṣārī Farangī Maḥallī رَحِمَهُ ٱللَّهُ and other ʿUlamā' of Lucknow. He then travelled with the Muḥaddith, Mawlānā Ḥasan ʿAlī Lucknowī رَحِمَهُ ٱللَّهُ to Delhi. There he met and stayed in the company of Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ, Shāh Ghulām ʿAlī رَحِمَهُ ٱللَّهُ, Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ and other Mashā'ikh. During this journey, he acquired the

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[148] *Taẕkirah Faḍl Raḥmān; and Nuzhatul Khawāṭir, v7, p433*

[149] *Hazrat Mawlānā ʿAbdul Ḥayy Ṣāḥib رَحِمَهُ ٱللَّهُ*

sanad of *musalsal bil ʾawlawīyah*[150] and *musalsal bil maḥabbah*[151] from Hazrat Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ. He also sat in some recitations of Ṣaḥīḥ al-Bukhārī. He then returned to his hometown and remained there for a while.

Upon the demise of Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ, he went again to Delhi and learnt the six most authentic Ḥadīth books under Shāh ʿAbdul ʿAzīz's daughter's son, Shāh ʾIsḥāq رَحِمَهُ ٱللَّهُ. He also remained for quite a while in the company of Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ and acquired knowledge of *Ṭarīqah*. He attained a lofty station in this science and was granted *ʾIjāzah* and *Khilāfah*.

He again left Delhi for his hometown, and remained in Mulāwān for a period. Upon the demise of his spouse, he went to Ganj Murādābād, which was 4 miles away. There he married a second time and chose to settle there. However, he was mostly travelling in those times. He travelled variously to Lucknow, Kānpūr, Benares, Qanoj and other places. He would rectify the script of the Qurʾān in most publishing houses and conduct lessons on Ḥadīth.

Finally when age caught up with him, he gave up travelling and stayed in Ganj Murādābād. His admirers flocked to him like moths, raining gifts upon him. The rulers and nobility of the region were amongst those who presented themselves to him. He became the focal point for people. He attained such acceptance and love of the populace which no other Shaykh of the era attained. In my time I have had the honour of visiting many ʻUlamāʾ and Mashāʾikh. In none of them have I seen any of them knowing as much of the Sunnah and the ways of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as he did. Even in the smallest of matters he would not tolerate contradiction to the Sunnah. He was singularly unmatched in his Taqwā, caution, contentment, self-sufficiency, spending on others, generosity and nobility.

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150 The first Ḥadīth ʾAbdullāh bin ʻAmr ﷺ heard from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, then continuously passed on as first heard by the student from that Shaykh – Translator.

151 A Ḥadīth in which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ says to Muʿāẓ bin Jabal ﷺ, "I love you." Each Shaykh then passes this on to his student.

He never knew the meaning of amassing wealth and fearing poverty and hunger. Thousands of Rupees were donated to him and he distributed it amongst the people that very same day. He disliked that there should be a night in which he had Rupees and money in his possession. His was not fussy about his clothing and food. He had little regard for them. He was not rigid about the formal attire identifying the ʻUlamāʾ. He feared none when speaking the truth, even to the worst of tyrants. He surpassed all his contemporaries in knowledge, practice, abstention, fear of Allāh, bravery, generosity, inspiring awe in people, ordering good and forbidding evil. He also had no peer in sincerity of intention, humility, remembrance of Allāh, constant awareness of Allāh, calling towards Allāh, good character and benefiting the general public with his *fayḍ*.

I would not be liable for false oath if I were to stand between the Black Stone and the Station of ʾIbrāḥīm عَلَيْهِ ٱلسَّلَامُ [by the Kaʿbah] and swear that I never seen in the entire world anyone more generous, disassociating from wealth and obedient in following the Qurʾān and Sunnah. In addition, I have not found a scholar more learned in Allāh's Book and the Sunnah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

He was of medium stature and his beard was small despite him leaving it untouched. He used to lead the Ṣalāh in the Masjid, where he had a chamber in which he stayed. He used to help his followers, associates and servants with their labours. He dressed like the common people. Before and after Zhur, and most of the time after ʿAṣr as well, he used to conduct lessons on the Qurʾān and Ḥadīth. I acquired *sanad* of *musalsal bil ʾawlawīyah* and *musalsal bil maḥabbah* from him and heard a part of Ṣaḥīḥ al-Bukhārī from him. He used to read the Ḥadīth himself and comment on the Ḥadīth. His *kashf* – spiritual disclosures – and miracles are accepted as *tawātur* [so widely known as fact that it is not disputed]. In this regard he has no equal even amongst the early saints, except for Hazrat Sayyidunā ʿAbdul Qādir Jīlānī رَحِمَهُ ٱللَّهُ.

He passed away on 22nd Rabīʿul ʾAwwāl 1313 Hijrī in Ganj Murādʾābād. He was buried in Murādkhān. May Allāh have mercy upon him.[152]

His Description According to Mawlānā Sayyid ʾAbul Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ

His Noble Father

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ was the son of Hazrat Shāh ʾAhlullāh رَحِمَهُ ٱللَّهُ, who was the *murīd* of Hazrat Shāh ʿAbdur Raḥmān Lucknowī رَحِمَهُ ٱللَّهُ. It was Hazrat Shāh ʿAbdur Raḥmān Lucknowī رَحِمَهُ ٱللَّهُ who named Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ.

Birth

He was born in 1208 Hijrī. Mawlānā Sayyid Muḥammad ʿAlī Mangerī رَحِمَهُ ٱللَّهُ wrote:

In his blessed name the word, "Raḥmān" is without, "al". The reason for this is that the numeric values of, "Faḍl Raḥmān" gives you the year of his birth. He was born in Sandelah, his mother's ancestral town. This was the same town where Shaykh Ḥaydar ʾAlī Shāh رَحِمَهُ ٱللَّهُ, Khalīfah of Hazrat Shāh Muḥammad ʾĀfāq Ṣāḥib رَحِمَهُ ٱللَّهُ lived.

Practices

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

After Fajr Ṣalāh he would engage in Allāh's remembrance for a while and then meditate. We sat behind him, drawing upon his spiritual focus. He

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[152] *Hazrat Mawlānā ʿAbdul Ḥayy Ṣāḥib رَحِمَهُ ٱللَّهُ, father of the respected Mawlānā ʿAlī Miyā Nadwī رَحِمَهُ ٱللَّهُ*

had said, "When you sit in my room or otherwise with me, then sit and focus on my heart."

I, the writer of these words, would go at night to draw his focus. He would lay down or sit and focus on us. That was during the time when he himself led the Ṣalāh in the Masjid and he lived in the chamber by the Masjid, or he stayed in the Masjid courtyard, where the tomb is today. Sometimes he would come after 'Ishrāq Ṣalāh and sometimes he completed his Ṣalāh and went to engage in Ẓikr in his chamber and then meditate there. However, when he grew weak, it prevented him from coming to the Masjid. For over a year before his demise, he only came to the outskirts of the Masjid. He had lived in the chamber adjoining the Masjid for five to six years.

Ḥadīth lessons were conducted after 'Ishrāq. Ten years previously he used to attend to the correction of the Qur'ān and gave some translations here and there, after which he explained some amazing and rare points. However, in his final days, the entire day's lessons were only devoted to Ḥadīth. He drew fayḍ from the words of the Ḥadīth. After Maghrib he completed his Ẓikr and Shughl and then meditated for a while in the Masjid chamber. He mostly meditated on love and sometimes engaged in other forms of meditation as well. He told some of his followers that he meditated on the verse: - " يحبهم و يحبونه yuḥibbuhum wa yuḥibbūnahu – Allāh will love them and they will love Him."

Then he went home and had a meal. He mostly ate bread made of millet, which he was very fond of. Sometimes he ate lentils but not much – moong (green gram), crushed lentils and other kinds. He also sometimes ate kichrī. He always ate from a clay utensil and sat on a canvas mat. He prayed 'Ishā' extremely early after which he laid down and never spoke to anyone thereafter.

He displayed immense excitement at the time of Tahajjud as compared to the rest of the day. He told the people, "Arise at this time and seek forgiveness. To awake at this time is a great virtue."

Sometimes he used to recite poetry at the time of Tahajjud, for example:

ہمارے پاس کیا ہے جو فدا کریں تجھ پر
مگر یہ زندگی مستعار رکھتے ہیں

What is there by us that we can sacrifice for You;
Besides this life kept as a loan.

ارض و سما کہاں تری وسعت کے سامنے
میرا ہی دل ہے وہ کہ جہاں تو سما سکے

What is the earth and heaven in comparison to Your all-encompassing;
But this is my heart which You can enter.

Gifts and Tokens for Blessings

When travellers departed, he gave them whatever items he had, such as clothing, utensils, food, etc. He gave a jug and carpet to someone. Whoever did not have finance, he provided with travel provisions. It should also not be hidden that those people who came solely in search of Allāh, were never quick to say, "Let us leave."

Before weakness overcame him, it was his habit to escort travellers up to the Masjid gates and he escorted saintly personalities beyond the town itself.

The Reason for his Stern Display

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

One day we submitted, "Hazrat, people of these times object that every act of Hazrat Mawlānā is in accordance to Sunnah, but what Sunnah is it to be angry with people?"

He smiled and said, "Sir, come here."
He then whispered in my ear, "Against my desire, I present such a face. I have previously asked my Creator that whoever I pray against should be considered a prayer in his favour. If I did not adopt such a disposition

then I would not even be able to offer Ṣalāh due to the crowds. The rural folk would make life so difficult."

Love of Allah

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ had in him such a combustible tinder of love which would roar ablaze with the tiniest spark. *Wajd*, spiritual ecstasy and intoxication in divine love befell him. His tongue most often recited this verse from Qā'im, which was most appropriate in view of the state he was undergoing:

دل ڈھونڈھنا سینہ میں مرے بوالعجبی ہے
اک ڈھیر ہے خاکہ کا اور آگ ربی ہے

To look for my heart in my chest is most strange;
There lies a heap of ash, the fire is my Lord.

When he was thus set ablaze with the fire of divine love, one sitting near him could feel the heat.

The Effect of a Verse of the Qur'ān

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

Mawlānā Muḥammad 'Alī Ṣāḥib رَحِمَهُ ٱللَّهُ and others were gathered together. They were translating the Qur'ān and reached the portion:

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا

And mention in the Book, 'Ibrāhīm. Indeed he was most a sincerely truthful prophet. [Maryam: 41]

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ made the translation. He then recited the verse mentioning Hazrat 'Ismā'īl عَلَيْهِ ٱلسَّلَامُ:

وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا

And he was most pleasing unto his Cherishing-Lord.[Maryam: 55]

Hazrat screamed and fell unconscious. He was severely ill for two months after this incident.

Desire to Sacrifice Himself for Allāh and His Rasūl ﷺ

Mawlānā Muḥammad ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ narrated that one day Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ said, "What is achieved through learning and teaching? Look, I teach some Qurʾān and some other subjects."
Then moved with deep emotion, he continued, "We should sacrifice our lives for Allāh and His Rasūl ﷺ. Much is achieved from that!"
He then recited some poems.[153] [154]

The Pleasure of Allāh's Love

He said, "The pleasure experienced in Allāh's love, is not to be found in even the delights of Paradise. The damsels of Paradise, its palaces and food and the Pond of Kawthar, are nothing compared to its pleasure. This is why true lovers like Paradise, for there is [the manifestation] of His beauty. We experience this pleasure when reciting the Qurʾān. When the ladies of paradise come to us, then we shall say unto them, 'Come and listen to the Qurʾān.'"

Relationship and Love for Rasūlullāh ﷺ

Mawlānā Tajammul Ḥusayn and Nawāb Nūrul Ḥusayn Khān wrote that Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ recited in praise of Rasūlullāh ﷺ:

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153 *Taẓkirah 44*
154 The meaning of sacrificing one's life is to obey Allāh and His Rasūl ﷺ and to sacrifice for their pleasure – the author, Mawlānā Qamruz Zamān.

جن گلیاں میں محمد چلیں وہ میں پلکن بھوروں

Those alleys where Muḥammad ﷺ walked, I have to cross thrown by a catapult.

Nawāb Nūrul Ḥasan wrote:

Someone wrote two books on Taṣawwuf and presented them to Hazrat رَحِمَهُ ٱللَّهُ. Hazrat remarked, "I do not look at books of Taṣawwuf. My heart itself is Taṣawwuf. My Taṣawwuf is based on…" He then recited the first verse of Sūrah Muzzammil and the following poem:

تر ہوئی باراں سے سوکھی زمین یعنی آئے رحمۃ للعالمین

The dry earth has been soaked with rain, that is to say the Mercy unto all the worlds has come! [155]

Following the Sunnah and Honouring the Sharīʿah

Together with this love for Allāh and His Rasūl ﷺ, Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ was in an advanced stage of following the Sunnah and obeying the Sharīʿah. In this regard, Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

I asked, "What deed did Hazrat perform which earned you this rank?"
He replied, "Practicing upon the Sunnah of Rasūlullāh ﷺ."

He also said, "Whether someone is supposed to be the Ghawth or Quṭb, if he goes against the Sharīʿah, he is nothing."

He also said, "The state of being the Ghawth or Quṭb lies in following the Sunnah.

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155 *Taẓkirah 49*

He was sitting in a gathering and said to the attendees to translate: فاتبعونى يحببكم الله.

He then himself said, "Follow me [Muḥammad ﷺ], Allāh will love you people." He also said, "Nothing can match what is achieved through following the Sharīʿah and practicing upon those deeds which are mentioned in the Ḥadīth."

Ẓikr Recitations and Following Ḥadīth

Mawlānā Sayyid Muḥammad ʿAlī wrote:

I asked, "Should Sūrah Fatḥ be recited after Zhur?"
He replied, "It is not established in the Ḥadīth."

I then asked, "Should Sūrah ʿAmma be recited after ʿAṣr?"
He replied, "Neither is this established in the Ḥadīth. However, sometimes I recite it after ʿAṣr and sometimes before ʿAṣr."

Once Hazrat recited the following duʿā':

اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ وَ وَسِّعْ لِیْ فِیْ دَارِیْ وَ بَارِكْ لِیْ فِیْ رِزْقِیْ

'Allāhumaghfir lī ẓambī wa wassiʿ lī fī dārī wa bārik lī fī rizqī
O Allāh! Forgive my sin, make my abode spacious and bless my sustenance.

He then said, "To recite this duʿā' during Wuḍū' is established in Ḥadīth. To just recite any Duʿā' is not established."[156]

156 What an amazingly encompassing Duʿā' this is! If only the Muslims would recite it from their hearts they would acquire the bounties of religion and the world - the author, Mawlānā Qamruz Zamān.

Effective Duʿāʾ

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ said, "The Duʿāʾ which has been quoted from the Mashāʾikh does not have the same effect as that Duʿāʾ which Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ recited."

Importance of Ṣalawāt upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ said, "Recite salutation upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in abundance. Whatever we have attained is through Ṣalawāt."

Annihilation into Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ said, "To practice the physical acts of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ whether in ease or difficulty is the meaning of annihilating the self into Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, nothing else."

Respect for Knowledge and the Learned

Mawlānā Sayyid Tajammul Ḥusayn Ṣāḥib said:

When Mawlānā ʿAbdul Ḥayy Ṣāḥib Farangī Maḥallī رَحِمَهُ ٱللَّهُ visited Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ, Hazrat felt the greatest joy in his life. He seated him on his bed, honoured him and said, "Despite being older than you, I honour you due to your knowledge. It is like how Hazrat ʿAbbās رضي الله عنه honoured Hazrat ʿUmar."

He called Janāb ʾAḥmad Miyān and asked him, "Do you feel happiness at his coming or the coming of the Nawāb of Ḥaydarʾābād?"

Hazrat ʾAḥmad Miyān replied, "I am happy at his arrival."
Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ instructed, "Prepare bedding on the veranda of your new house because the Masjid floor will be difficult. Arrange good food for him."

He was also very happy at the arrival of Mawlānā ʾAḥmad ʿAlī Ṣāḥib رَحِمَهُ اللَّهُ, due to him being the student of Mawlānā Shāh ʾIsḥāq Ṣāḥib.

Love for Qurʾān and Ḥadīth

He had such an attachment to the Qurʾān and Ḥadīth, which can be described no less than a passionate, blazing love. Some of his incidents and conditions can best describe this love.

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

One day he was reciting the Qurʾān and fell into a spiritual state. He said to me, "If you should experience even a fraction of the pleasure I feel from the Qurʾān, then you would never be able to sit still like me. You will tear your clothing and run out to the jungle."

He sighed and left for his chamber and remained ill for several days.

Hazrat Mawlānā Sayyid Muḥammad ʿAlī Ṣāḥib رَحِمَهُ اللَّهُ says that he asked Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ اللَّهُ in the early days, "We experience pleasure at poetry, but why not the Qurʾān?"
He replied, "It is still far off. When nearness is reached, the pleasure which is felt [in the Qurʾān] is [found] in nothing else."

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote that Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ اللَّهُ said to him, "Read the Qurʾān and Ḥadīth. Allāh will enter and stay in your heart."

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ اللَّهُ said one day, "The *nisbah* of the Qurʾān is the aim of *sulūk*."

Divine Attention at Ḥadīth Recitation

A Muḥaddith arrived. Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ اللَّهُ said to him, "You know how much Allāh loves the recitation of Ḥadīth. It is like a woman who has a son who dies. The son used to read a certain book. After his death, the mother takes the book to a student and says, 'This is

my son's book. Recite it so that I may listen.' Imagine the outpouring of love the mother experiences at that moment. Similarly after the demise of Rasūlullāh ﷺ, there is an outpouring of Allāh's love when the Ḥadīth is recited."[157]

The Effect of Practicing on the Qur'ān and Ḥadīth

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote that he asked Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ اللَّهُ about contemporary methods of teaching the inner sciences. He replied, "This way of the Sharīʿah is most excellent. It entails practicing upon the Ḥadīth and Qur'ān. Through its love, great stages are reached. The original aim is rectification of the heart and obedience to Sharīʿah."

His Ḥadīth Lesson

Hazrat Mawlānā Shāh Sulaymān Ṣāḥib Palwārī رَحِمَهُ اللَّهُ wrote describing his attendance:

I came and intended to sit with due respect when he called out, "Bring a copy of Bukhārī and give it to him."

I started reading. It is impossible to describe the condition I experienced, but if I can try to, I would say that it was as if I was directly in the presence of Rasūlullāh ﷺ without any intermediary and I was reading especially for Rasūlullāh ﷺ. I have no imagination to describe the intense pleasure felt at that moment. Hazrat sometimes smiled and sometimes sighed. Sometimes he recited some poetry and sometimes some Hindi verse. He then instructed, "Translate – ṣallallāhu ʿalayhi wa sallam."

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[157] What an excellent example! May Allāh reward him - the author, Mawlānā Qamruz Zamān.

I submitted my attempt, but he refused it, "No! Hazrat is most beloved. Reply with the tongue of love."

He then gave the answer himself, "The reality of ṣallallāhu ʿalayhi wa sallam is may Allāh love him and keep him safe."

This sentence so affected me that I shouted out.[158] *Hazrat then remarked, "You are a Molvie, but you shout like that?"*

Spending and Generosity

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

Once Nawāb Khurshīdjāh Ḥaydar'ābādī sent a donation of a thousand Rupees in notes. A trader who was in the service of Hazrat requested for some time that 600 be given for his daughter's wedding. He was given the full thousand. He took 600 and returned 400.

In this way, Hazrat used to receive so many gifts from every land in various forms. Sometimes it was attire, sometimes other kinds of gifts, but everything was shared out. One day a large basket of utensils from Murād'ābād was brought before this lowly one. After Maghrib he distributed all the utensils amongst those who had come to pray. One or two were given to his grandsons. Something was given to his daughter. He kept one glass for himself but during the course of the night he gave that as well to a traveller.

Help of the Rich and the Poor

The writer of these lines personally heard the following from the late Nawāb Ṣadr Yār Jang Mawlā Ḥabībur Raḥmān Khān Sherwānī. One evening somebody donated 500 Rupees. Hazrat then announced, "The wall of my chamber is collapsing. It needs repairs."

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[158] Probably *ṣallallāhu ʿalayhi wa sallam* or *Allāhu ʾAkbar*: "*Naʿrah*" can include both – Translator

The people of the town, learning of this need came in large numbers, both upper class and the poor. They brought baskets, shovels and other needed items. Some helped directly on the wall, others helped in other ways. Hazrat gave different amounts to different people. Just before he went to sleep, the entire amount had been distributed. Someone remarked, "But what need was there to be in such a hurry?"
Hazrat رَحِمَهُ ٱللَّهُ replied, "By Allāh, my wall was collapsing and all you did was talk."

Abstinence and Reliance upon Allāh

He relied upon none besides Allāh. The routine for the daily expense was that a merchant was appointed who extended credit to Hazrat رَحِمَهُ ٱللَّهُ. When money came his way he would pay the merchant. No ledger was kept for this. Whenever any donation was received, he would immediately call for the merchant and pay his debt.

The sole personal possessions of Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ were his jug, two earthen pots, a bed and two sets of clothing, nothing else.

The Wealth of Poverty

An officer of the 'Ilāhābād High Court came to investigate why there were so many people from different countries gathering by Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ. He was motivated by the fact that during those days, the Nawāb of Ḥaydar'ābād, Khurshīdjāh, used to visit Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ. Hazrat replied, "All they come for is to repent, and I bear witness to their repentance. You too should repent from ascribing partners unto God. We shall bear witness to that."
The Englishman was satisfied with this and said, "If you tell me to, I shall write to Her Majesty to pay for the expenses of your institute."
"What need is there for that?" Hazrat replied, "By the grace of Allāh, I have two sets of clothing, two clay jugs and two watches. What else do I need?"
The Englishman thereupon departed.

When a ruler offered him increased finance, he replied, “Some of my followers bring me millet which suffices for my bread. My dear wife cooks vegetables or lentils. This is enough for us to eat.”

Ash on 100,000 Rupees

Mawlānā Tajammul Ḥusayn Ṣāḥib wrote:

Mawlānā Muḥibullāh Khān Ṣāḥib ’Amrūhah said, “Nawāb Kalb-e-ʿAlī Khān, the ruler of Rāmpūr, had a very informal and loving relationship with us. One day the Nawāb spoke his inner thought, ‘I so much wish that Mawlānā Faḍl Raḥmān, the Muḥaddith, visits our Rāmpūr. That would be most excellent. All people of knowledge of every subject gather here, except for that personality who spent time in the company of Shāh ʿAbdul ʿAzīz Ṣāḥib’”

The Mawlānā said to the Nawāb, “If we can bring him here, then will you offer him a gift?”
The Nawāb replied, “I shall give the Mawlānā Ṣāḥib 100,000 Rupees.”

Mawlānā Muḥibullāh Khān Ṣāḥib said, “We reached Ganj Murā’ābād and met with Mawlānā. We began discussing various topics, such as the oneness of Allāh. We then broached the subject, “Come to Rāmpūr. Nawāb Kalb-e-ʿAlī Khān really admires you and will donate 100,000 Rupees for you.”

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ اللَّهُ continued speaking as he did before and thought of this invitation as something extremely minor. He then said, “Sir, may ash be thrown on 100,000 Rupees. Listen to this…”

جو ہم دل پہ ان کا کرم دیکھتے ہیں تو دل کو بہ ازجام جم دیکھتے ہیں

What we see of His generosity upon our heart;
You will see the heart is an overfilled cup.

Then he continued telling stories of divine love and the like.

Beginning of his Illness

Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ was afflicted with cold and fever. It continued for twenty days until his demise.

Poem in Praise of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

On the 8th of Rabīʿul ʾAwwal he discussed some virtues of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and recited the following poem twice:

بندہ عیب دار کس نخرد باہزاراں گنہ خرید مرا

A deficient slave, who will buy him;
With thousands of sins am I bought.

Duʿāʾ for Ease

On 16th Rabīʿul ʾAwwal he continuously recited the following poem until his last breath:

فَسَهِّلْ إِلٰهِيْ كُلَّ صَعْبٍ بِحُرْمَةِ سَيِّدِ الْأَبْرَارِ سَهِّلْ

So ease, O my Allāh, every difficulty;
By the sanctity of the chief of the pious, make easy.

Perfect Annihilation

On the 21st day, at two o'clock he said, "I am now dead. Perform my funeral prayers. If none does so then I shall do so myself. After all, everyone is already standing."

He then said, "Allāhu Akbar," and folded his hands as in Ṣalāh.

Need for Ḥadīth

At a quarter-past-two he said, "If someone should recite a Ḥadīth then it would be better so that my final breath will be taken listening to Ḥadīth."

Ḍuʿāʾ

At half-past-three on the 22nd Rabīʿul ʾAwwal, he raised his hands, and with utter humility implored, "O Allāh! Keep all my followers, those who have confidence in me and my beloved friends, dear ones and relatives happy. Keep them fed and let them feed others. Grant them all a good death. *ʾĀmīn*! *ʾĀmīn*! *ʾĀmīn*!"

Demise

On the 22nd Rabīʿul ʾAwwal 1313 Hijrī, after Maghrib he breathed his last and his soul ascended to the higher plane.

إنا لله و إنا إليه راجعون

Verily we belong to Allāh and indeed we shall return unto Him!

He was buried in Ganj Murād'ābād. May Allāh have mercy upon him and fill his resting place with light.[159]

Note

Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ had a good relationship with him and used to narrate his miracles. May Allāh Most High grant that we all choose the character of these saints and bestow us with their blessings and *Fayḍ*. ʾĀmīn! (The author, Mawlānā Maḥbūb ʾAḥmad Qamruz Zamān).

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[159] *ʾAqwāl-e-Salaf, v4, p. 33-55*

Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ

Birth and Hometown

The ancestral town of Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ was Mīrpūr, District ʾIlāhabād. His mother's family is from Moy, adjacent to Jāʾis Town, District Raʾy Barelī. He was born in Shawwāl 1238 Hijrī (1822 or 1823).

Education and Upbringing

How was his childhood? How was he educated and raised? These details have not been obtainable. He did not entertain worldly talk or questions during his gatherings. He would continuously explain the Qurʾān and Ḥadīth. In addition, he filled people with so much awe that nobody had the courage to ask him. As such, his childhood remains an unknown chapter.

Miracle and Tidings of Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ

Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ was suffering from third degree pulmonary tuberculosis which was considered incurable. He was so weak, he was but skin and bones. Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ was on a tour and reached there. He stayed near to Jāʾis in Moy District. His mother begged him, "Hazrat, please stay in the city instead. My condition is one of destitution here."
He replied, "It is for that reason that I came here. Your son will recover and live for a long time."
Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ recovered. He went to Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ and rendered *bayʿah*. He sought permission to study in Cairo, Egypt.
"Go," Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ replied, "But return as you are now. Do not marry there."

Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ went to Cairo and after 17 years graduated from al-ʾAzhar University. He returned in 1869, the year the Suez Canal was dug.

Repeating his Bayʿah and ʾIjāzah

Upon returning to India, he presented himself to Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ. He repeated his *bayʿah* and received permission to receive the *bayʿah* of others, i.e. *Khilāfah*. Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ, the Quṭb of his era, renewed his *ʾIjāzah* and *Khilāfah* before his death.[160]

Medical Practice in Patonah

Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ had studied the medicine of Galenus in al-ʾAzhar University. He served the Hindu Chatrī rulers for a while as a medical practitioner in Patonah, District Raʾy Barelī, where he gave Islāmic lessons as well.

Teaching the Qurʾān

The writer of these lines saw him teaching the Qurʾān in Raʾy Barelī. After ʿIshā someone would read out to him Hazrat Mawlānā Shāh Rafīʿud Dīn Ṣāḥib's رَحِمَهُ ٱللَّهُ translation of the Qurʾān. Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ thereupon commented on recognising Allāh and spiritual realities.

Means of Livelihood

He resided in three places of Raʾy Barelī District – Shīkhan Village, Bahwā and Sadhonā. His entire life was according to Sunnah. He therefore always ate Ḥalāl from the earnings of his own hand. The nearby rulers had great confidence in him. They wished to donate a large property to

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[160] *Diyāʾul Badr, p. 15, Mawlānā ʿAbdul Ghaffār Ṣāḥib Nadwī*

him, but he refused. He however accepted a small piece of land for the sake of the institute's feeding. He personally sowed the crops on this land. This tiny piece of land had great blessings in it i.e. it produced great output. The supervisor of the village accounts said, "The land where he stayed was 1 Begah [120 square foot]. It also had his chickens, sheep and cattle. When I did my rounds I saw that the animals pastured within that farm. I asked, 'What can grow here?' He replied, 'What has been destined to grow here.' A drought occurred one year. I surveyed my region and nothing grew. Yet when I questioned him, he replied, 'No brother, did Allāh say that the poor should die of hunger?' He then gave me 18 *mann*[161] of wheat.'"

Contentment

He had no set of clothing other than that which he wore. Most of the time it so happened that some sincere *murīd* or admirer gave him a set of clothing. He dressed in it and gave the person the set he had been wearing.

He ate whatever dish was before him and never allowed two kinds of food to be placed on the spread at the same time. Those *murīds* who knew his disposition would remove the first dish before placing anything else down.[162]

Sayings

- Sūrah Fātiḥah has seventy names. One of these is *ash-Shifā'* (the Cure). Recite it seven times and blow.
- Recite after every Ṣalāh:

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[161] *Mann* or maund differed in time and place from 11 kg to 72.5 kg, thus 18 Mann = 198 kg to 1305 kg – Translator.

[162] Subḥānallāh! How obediently he followed the Sunnah - the author, Mawlānā Qamruz Zamān.

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ – اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ ۖ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ

ʾAllāhumma Rabbanā ʾātinā fid dunyā ḥasantaw wa fil ʾākhirati ḥasnataw wa qinā ʿāẓāban nār. ʾAllāhumma ʾanzil ʿalaynā māʾidatam minas samāʾi. takūnu lanā ʿīdal li ʾawwalinā wa ʾākhirinā wa ʾāyatam minka wa ʾAnta khayrur rāziqīn.

O Allāh, our Cherishing-Lord, grant us in this world good and in the hereafter good and save us from the punishment of the fire. O Allāh send down upon us a spread from the sky which will be a feast for us, the first of us and the last of us, and a sign from You. Provide for us. You are the best of providers.

- The sign of a sin being a major sin in the Qurʾān is that it mentions it with the words
  Severe punishment - *ʿāẓāb shadīd* – عذاب شديد
  Painful punishment - *āẓāb ʾalīm* – عذاب اليم
  Immense punishment - *āẓāb ʿāẓhīm* – عذاب عظيم

Participation in Jihād

He once said, "I had the good fortune of participating in Jihād. I joined in the Jihād in Tripoli in 1910. The resin of a cannonball struck my hand. Its trace still remains on my hand."[163]

Mawlānā Thanāʾullāh Ṣāḥib Raʾīs Gorkpūr رَحِمَهُ ٱللَّهُ told Hazrat Mawlānā Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ:

I went to Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ and asked, "Hazrat! How do I save myself from sin?"
He replied, "Place a chilam[164] in your hand."

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[163] *Diyāʾul Badr, p. 15, as quoted in ʾAqwāl-e-Salaf, pp. 380-385*
[164] Chilum – that part of the Ḥuqqah which contains fire and tobacco.

"Hazrat," I said, "But that has fire in it. How do I put that in my hand?"
"Sins should be avoided the same way," he responded.
I then asked a second question, "How is the love of Allāh created?"
He replied, "Rub the palms of your hand against each other."
I started doing so and he asked, "Are you feeling any heat?"
"Yes," I replied.
He said, "In the same way through the remembrance of Allāh, Allāh's love is created in the heart."[165]

I shall now narrate some sayings heard which my guide, Hazrat Mawlānā Muḥammad ʾAḥmad Ṣāḥib رَحِمَهُ ٱللَّهُ heard from Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ. It is obvious that there is no more reliable narrator for this than him.

He said that Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ was blessed with some amazing and rare *nisbah*, for example, he had memorised the entire Bukhārī. Yet in terms of his residence, he adopted such a style, that on the surface, was not that of a scholar. Rather it seemed to be the house of a simple village person. Hazrat Mawlānā Muḥammad ʾAḥmad Ṣāḥib رَحِمَهُ ٱللَّهُ narrates his experience as follows:

I was staying with Hazrat to attend to him. After a few days I requested permission to return home. Hazrat however replied, "Stay here for now," so I stayed. After ʿAṣr Ṣalāh, Hazrat went out to the field for a walk. I walked behind him. I clearly saw that his hands were empty of any book, yet suddenly he had two copies of ʾAbū Dāwūd in his hand, one and then another. I was astonished. Where did the books come from? He then said, "This copy of ʾAbū Dāwūd is not found hereabouts. I gave your brethren Jinn some Rupees and sent them to Lahore. They have just returned with it. You take one copy."

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[165] Subḥānallāh! How excellently he explained the sign of love - the author, Mawlānā Qamruz Zamān.

Afterwards he said, "This is why I asked you to stay. You may leave now." May Allāh be praised, that copy of ʾAbū Dāwūd is still present at my home.[166]

Ẓikr and Meditation

He said, "The best Ẓikr is لا اله الا الله – *lā ilāha illallāh* – there is no god besides Allāh. The best *Tasbīḥ* is that which appears at the end of Bukhārī سُبْحَانَ اللهِ وَ بِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيمِ – *subḥānallāhi wa bi ḥamdihi subḥānallāhil ʿazhīm* – Pure is Allāh, praise belongs to Him. Pure is Allāh the Most Magnificent. The best seeking forgiveness is

أَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَ أَتُوْبُ إِلَيْهِ–

ʾastaghfirullāh Rabbī min kulli ẓambin wa ʾatūbu ʾilayhi –
I seek forgiveness of Allāh, my Cherishing-Lord, from every sin and I turn unto Him in repentance."[167]

Demise and Burial

He passed away at two-o'clock, Thursday the 23rd Shaʿbān 1354 Hijrī. May Allāh have mercy upon him and fill his resting place with light. He was buried in Sadhonā.

This lowly one, Qamruz Zamān, has been present at his tomb. May Allāh grant from his *fayḍ* and blessings - the author, Mawlānā Qamruz Zamān.

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166 *ʾAqwāl-e-Salaf, v4, pp. 384-385*
167 *Diyā'ul Badr, p. 94*

My Murshid, Hazrat Mawlānā Shāh Muḥammad ʿAḥmad Ṣāḥib Partābgadhī رَحِمَهُ ٱللَّهُ

Blessed Birth

He was born in Phūlpūr, District Partābgadh, Uttar Pradesh in 1317 Hijrī (1899). His father's name was Ghulām Muḥammad. His relationship of spiritual rectification was with the ʾUways of the era, Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib Ganj Murādʾābādī رَحِمَهُ ٱللَّهُ. He constantly presented himself in his blessed company. He benefited from his blessed being. After taking his duʿāʾ, he returned home.

Childhood

Through the duʿāʾ and attention of Hazrat Mawlānā Faḍl Raḥmān Ṣāḥib رَحِمَهُ ٱللَّهُ, the childhood of Hazrat Mawlānā Shāh Muḥammad ʿAḥmad Ṣāḥib Partābgadhī رَحِمَهُ ٱللَّهُ was one of righteousness and rectitude. He paid special attention to the performance of good deeds and avoiding evil. He was punctual with his Ṣalāh and fasting and had a special inclination for recitation of the Qurʾān. He never used to play like normal children do.

Spiritual Training

When Allāh intends a special relationship with one of His slaves; and showers His affection and help on that slave; and grants His great bounty of *Nisbah*, closeness, love and recognition; then He also sets into motion the means and implementation for such. Thus when Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ reached the age of understanding, he went to Lahore to acquire these treasures from Hazrat Mawlānā Wārith Ḥasan Ṣāḥib رَحِمَهُ ٱللَّهُ. He stayed in the Telah Wālī Masjid, which was on the banks of a stream with a wandering course. As part of his education, he also engaged in Ẓikr, purification of the self and rectification of the heart. He remained under the supervision of Hazrat Mawlānā Wārith Ḥasan Ṣāḥib for a long period of time. He was honoured with *ʾIjāzah* and *Khilāfah* from Hazrat.

With Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ

In order to increase his inner progress and relation with Allāh even further, he established a reformatory relationship with Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ. Hazrat Shāh Ṣāḥib paid great attention to him and showered him with much affection. He considered him as one of his own children. Sometimes he would remark, "I have four children, but they are of this world. One son is for the hereafter and he is ʾAḥmad Muḥammad."
Sometimes he would say, "Have you people seen anyone else like ʾAḥmad Muḥammad who has annihilated himself?"
Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ received *ʾIjāzah* and *Khilāfah* from Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ as well.

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumuʿah]

Work of Daʿwah and Tablīgh

After receiving *ʾIjāzah* and *Khilāfah* from Hazrat Mawlānā Shāh Badr ʿAlī Ṣāḥib رَحِمَهُ ٱللَّهُ, Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ engaged in the work of guiding people, rectifying the ʾUmmah, and *Daʿwah* (calling towards Allāh) and *Tablīgh* (conveying the message). He walked from village to village, together with some sincere ones. They took lentils, molasses, bread, etc. with them from which they ate. There he would advise and deliver lectures according to his schedule. In this manner, an atmosphere of his reformatory talk permeated the outlying regions. People started coming from far off to attend his gatherings. His effective talk on reform awakened a desire within people for religion and rectifying themselves. His *Taṣawwuf* and heart-rending poems benefited the people as well. Every worried and distressed person found peace in his gatherings.

Settling in ʾIlāhabād

A few years before his demise, Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ began staying mostly in ʾIlāhabād. Before that he used to stay in Partābgadh and sometimes in his village, Phūlpūr. During his blessed stay in ʾIlāhābād, Allāh took much work from him. ʿUlamāʾ and Mashāʾikh came from far and wide to ʾIlāhābād, benefiting from his talks and special focus. The locals also attended and benefited from his spiritual talks.

For the benefit of that place's people and in order to shed light on Hazrat's disposition and the type of work he used to do, I reproduce below a topic from *Kamālāt-e-Nubūwwat*. It was written by Hazrat's Khalīfah, my esteemed father, Janāb Mawlānā Qamruz Zamān, may his blessings perpetuate, [originally] during Hazrat's life:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

My guide, Hazrat ʿĀrif billāh, Mawlānā Muḥammad ʾAḥmad Ṣāḥib رَحِمَهُ ٱللَّهُ was a shining lamp during this era when Islām is so forlorn and darkness has spread everywhere. By that light the seekers found the path to guidance. He was a sweet spring from which seekers of Allāh quenched their thirst. His private and public life were full of Ẓikr and concern. He tolerated no complaints against others or speaking against others. His tongue kept repeating this Persian poem :

ما قصه سکندر و دارا نخوانده ایم از ما بجز حکایت مهر و وفا مپرس

Love for religion and the religious was his distinguishing feature. In fact, the Ḥadīth, "The creation is Allāh's family," made him love people as his second nature. Thus in addition to Allāh's rights, he paid attention to the fulfilment of people's rights as well. He in fact took care of the most common person's rights. Everyone came as Hazrat's lovers and admirers and the numbers kept increasing. When he saw how both the elite and the masses were flocking towards him, he involuntarily recited the following poem

ہر کجا چشمہ بود شیریں مردم و مورو ملخ گرد آیند
Where the sweet spring gushes, crowds of people and locusts swarm.

Most certainly his sight reminded one of Allāh, his words brought about tranquillity, his speech was replete with his abundant knowledge. His talks were treasures of knowledge and wisdom. His character was an excellent sample of implementing that of the best paragon, Rasūlullāh ﷺ. His riyāḍah and hastening to good deeds even during illness and old age, would make the heart testify that indeed this is someone who intensely loves Allāh and has acquired a strong nisbah. In every matter he kept great regard of Taqwā and sincerity. Despite all of this, he was so overwhelmed by fear of the hereafter, that if you saw him, you would see a true manifestation of

ان اولیاءہ الا المتقون - *Indeed His friends are those who have Taqwā.*

With this in mind, read his following poem:

قبول کرلیں تو سمجھیں کہ ہم بھی مخلص ہیں
کئے ہیں پیش دل و جاں کے ہم نے نذرا نے
If you accept then understand that we too are sincere;
let it be said that we have offered heart and life.

The Confidence ‘Ulamā’ and Mashā’ikh Placed in Him

The ‘Ulamā’ and Mashā’ikh loved him intensely and had immense confidence in him. They mentioned him with high titles in their speeches and their writings. For example, one of them said, “His personality is one of those who are a great blessing unto us.”
Someone else said, “He is amongst Allāh’s bounties.”
Someone titled him, “The remainder of the pious predecessors.”
In short, many ‘Ulamā’ and Mashā’īkh acknowledged his sainthood and nisbah with Allāh.

Following the Sunnah and Avoiding Innovation

Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ placed much emphasis on following the Sunnah. Whether big or small, he attempted to implement every deed according to the Sunnah. On the other hand, I can still picture how he objected against and abstained from customs and innovations. Because customs and innovations dominated the public occasions during that time, he made a point of never participating in public events. If however one of his admirers asked him to merely be present at an event, and if Hazrat was convinced that there would be no customs and traditions, then he would attend. If he then saw or heard anything contrary to Sharīʿah, then he would leave the gathering and make his displeasure known.

A Lesson in Sense of Honour for Islām

Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ was once delivering a discourse by a wealthy person. I too was present. After the speech, some people wanted to engage in an activity contrary to the view of the people of truth. Hazrat رَحِمَهُ ٱللَّهُ immediately departed and without fear of censure, condemned the act and said, “If this is what you intended to do, then why invite me?” He then added, “I cannot tolerate breaking anyone’s heart, but at the same time, at no price can Allāh be displeased simply for the sake of pleasing the creation.”

His methodology in rectifying people was to be soft, but it was “be soft, not wrong”. He was stern when necessary. This sternness was for the sake of Allāh and for the benefit of the creation of Allāh. As opposed to the trials and tribulations, the heat of his faith refreshed the tree of religion and made the gardens of the hearts verdant.

Humility

His humility was such that he had no vanity or arrogance to his personality. His distinguishing feature was that he met everyone as a low slave, associated with all. He sometimes said, “People have good thoughts about me. They love me and come to me. It may be that Allāh forgives me

through this, for there is no worse person than myself on the face of the earth."

Yet clearly the inner ways of Rasūlullāh ﷺ, of annihilating his ego to the will of Allāh and being a complete slave, were completely imbued in Hazrat Mawlānā Muḥammad ʾAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ. The extent to which one follows Rasūlullāh ﷺ in outer aspects, inner aspects and conditions, will be the extent to which Allāh will grant His friendship and love. In addition, Allāh will spread his fame amongst people, which results in people loving him and having confidence in him. This is what Hazrat رَحِمَهُ ٱللَّهُ described in his poem:

جس نے اپنا مٹایا نام و نشان ہفت اقلیم کا بنا سلطان

He who has annihilated himself, name and trace;
Becomes the king of seven continents.

Service and Hospitality

He was suffering from severe weakness for some time, yet he would not see someone in need turned away without fulfilling his need. He met everyone cheerfully and considered it his duty to relieve people of their distress and to cheer them. If any of us attendants did not feel well, then we learnt that Hazrat felt greater distress at our condition than we ourselves, and he ignored his own difficulty. It was as if he kept two ʾAhādīth constantly in mind, "Have mercy upon he who is on earth, He who is in the heaven will have mercy upon you," and, "The creation is Allāh's family."

If an honoured guest arrived, he honoured him to the extreme, even when he was weak and ill, and served him and showed warm hospitality. He personally brought his food and fed him most lovingly. He became extremely overjoyed at the arrival of ʻUlamāʾ and Mashāʾikh, wholeheartedly dedicating himself to their hospitality and relaxation. He sat for hours in their company, and was deeply saddened when they left, which he expressed in this poem:

ترا آنا مرے احساس میں جان مسرت ہے

مگر جانا ستم ہ ی غم ہے حسرت ہے قیامت ہے

Your coming makes me feel delight in my very soul;
But your departure is an injustice, sorrow, regret, the end of the world.

Lectures and Advice

Despite his illness and weakness, he gave every visitor advice and guidance appropriate to him. He mentioned extremely beneficial matters on *Ṭarīqah* and *Ṣulūk* in special gatherings. He read the Qurʾān with great delight. When he happened to speak in a public gathering, then as opposed to what was expected, he spoke in a very strong voice, his effective and fluent lecture benefiting the people. When you saw Hazrat رَحِمَهُ ٱللَّهُ in that state, then you would be convinced that Allāh grants His slaves spiritual power through which they accomplish immense tasks easily.

Demise

On the 3rd Rabīʿuth Thānī 1412 Hijrī (22nd October 1991), Hazrat left behind thousands of lovers and admirers, departing for the abode of the hereafter.

إنا لله و إنا إليه راجعون

Verily we belong to Allāh and indeed we shall return unto Him!

The amount of well-wishers who attended his funeral were so many, they were like a gushing flood. His son, Mawlānā ʾIshtiyāq ʾAḥmad Ṣāḥib, led the prayers in Manṣūr Park. He was buried in ʾAkelā ʾĀm Graveyard in the suburb of Rām Bāgh. May Allāh fill his resting place with light and cool his grave.

He had many Khulafāʾ, amongst whom my august father is distinguished. He has however forbidden that his biography be written. Therefore [my compilation of] the chain ends here with Hazrat Mawlānā Muḥammad ʾAḥmad Partābgadhī رَحِمَهُ ٱللَّهُ. However, despite his negation, Mawlānā Qārī

Muḥammad ʾAḥsan Ṣāḥib Fateḥpūrī wrote his biography which I include here in this book.

In the Name of the Most High, may He be praised and salutations be on His Messenger

Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib, may his Blessings Perpetuate

Compiled by Hazrat Mawlānā Qārī Muḥammad ʾAḥsan Ṣāḥib Fateḥpūrī, Founder of Jāmiʿah ʾIslāmīyah Sulṭānpūr

The perused book which the honourable author had written before this, was completed without this being included in the original. This unworthy one had the good fortune of seeing it. Despite the many virtues of the book, I felt it a severe deficiency that the golden chain of the biographies of the Naqshbandī Mujaddidī Mashāʾikh should be left without mention of Hazrat ʾAqdas, our Guide, Mawlānā Shāh Qamruz Zamān Ṣāḥib *dāmat barakātuhum*. So this unworthy one mentioned his thought on the matter to the dear author, Mawlānā Maḥbūb ʾAḥmad Nadwī *zīda majduhu*, that the book be completed with this biography being included as well. It was the opinion of this unworthy one, that there would be much benefit in this. The honoured author agreed on this thought of mine. He wished for the permission from Hazrat, my guide, who is his father. However, Hazrat had expressed his disapproval at the outset. So this unworthy one also begged permission, which was again refused. When other senior ʿUlamāʾ not only agreed with implementing this, but also insisted that Hazrat grant permission, he finally said in regards this unworthy one, "Alright, tell him to write something."

Adding his biography to the book made me exceedingly happy. This servant considered it his good fortune and set his pen to work. Yet in its writing, certain inescapable facts slipped through my pen, and these few sentences regrettably made my compilation disliked. This resulted in the previously granted permission to be rescinded.

With Hazrat's attendant continuously requesting permission, permission was granted to write a second biography, but with strict conditions and

limitations. The veiling of many experiences and keeping certain realities hidden, means that the rights of a complete biography have not been fulfilled. Nevertheless, a completed form of a biography is presented herewith.

Birth and Hometown

He was born in Shaʿbān 1352 Hijrī (December 1933) in District Maʾw (before ʾAʿzhamgadh). His father was Janāb Sulṭān ʾAḥmad Khān, son of Naẓīr Khān Ṣāḥib[168]. His respected father had a greater than common love for Ẓikr, Shughl and recitation of the Qurʾān. He was generally considered to be amongst the pious, and why should he not have been, when he used to spend his time in the life-changing company of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ? He used to go to Fateḥpūr Tāl Narjā[169] regularly and sometimes took his good son with (i.e. my guide, the subject of this biography) and requested duʿāʾ from Hazrat رَحِمَهُ ٱللَّهُ for his son.

His noble mother, Zaybun Nisāʾ Ṣāḥibah, was the daughter of Raḥmatullāh Khān Ṣāḥib[170], who lived in Sakaryā Kallān, District Bulyā. She was an extremely good lady. Thus our Hazrat was blessed with such a religious environment right from the beginning. Purity and piety impressed his heart and mind from childhood.

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[168] Māshāʾallāh, our great-grandfather was a very brave man, conscientious of his Ṣalāh and Saum (fasting) and was an admirer of Hazrat Muṣliḥul ʾUmmah - the author, Mawlānā Maḥbūb ʾAḥmad Qamruz Zamān.

[169] This is 3 km south of Kārī, which is the birthplace of Hazrat Muṣliḥul ʾUmmah رَحِمَهُ ٱللَّهُ

[170] Māshāʾallāh! He, that is my father's maternal grandfather was also a religious person devoted to Ṣalāh. In fact, he used to invite people to perform Ṣalāh - the author, Mawlānā Maḥbūb ʾAḥmad Qamruz Zamān.

Education

As per the custom of religious households, he began studying in the Islamic *maktab* [school] in the village. That school would become the starting point for producing a great scholar of religion and Shaykh of his era. He completed the first two years there, then proceeded to study the middle years (i.e. up to grade 7 under today's system) at the town school in Gosī.

After acquiring this basic requisite secular education, he searched for the original knowledge and made his way to Dārul ʿUlūm, Maʾw. Upon reaching there, he devoted himself solely to religious education via the Persian medium. He studied there for three years, completing the Persian beginners' book - *ʾĀmad Nāmah*, *Gulistān*, *Būstān*, *ʾAkhlāq Muḥsinī*, *ʾAnwār Suhaylī* etc. – and the Arabic beginner's books – *Mīzān wa Manshaʿab*, *ʿIlmuṣ Ṣīghah*, *Nūrul ʾĪḍāḥ* and *Kifāytul Mutaḥaffizh*.

The Sunnah of Marriage

Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ consulted with Hazrat Mawlānā Qārī ʾAmīn ʾAzhhar Ṣāḥib (the husband of the maternal aunt of Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib) in regards the marriage of Hazrat Muṣliḥul ʾUmmah's daughter, ʿAqīlah Khātūn, who was most appropriately named [Intelligent Lady]. He then sent the message of his intention to the father of my guide, Sulṭān ʾAḥmad Khān, by means of Qārī Ṣāḥib, who passed away in 1369 Hijrī (1949). When the message reached him, he was overjoyed and considered this to be a great honour. Thus Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ conducted the marriage ceremony at the Masjid in Fateḥpūr Tāl Narjā in Rajab 1370 Hijrī (June 1950).

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumuʿah]

That marriage produced four children in the following order – Jānāb Mawlānā Ḥafizh Maqbūl ʾAḥmad Qāsimī, Mawlānā Saʿīd ʾAḥmad Qāsimī Nadwī, Mawlānā ʿAzīz ʾAḥmad Qāsimī and Mawlānā Maḥbūb ʾAḥmad Nadwī (author of this book). May Allāh Most High keep them all safe.

It was Allāh's decree that this good lady departed from this world on the 3rd Shawwāl 1379 Hijrī. إنا لله و إنا إليه راجعون *Verily we belong to Allāh and indeed we shall return unto Him!* She was buried in the public graveyard in ʾAkbarpūr, ʾIlāhābād, where her younger sister, Nabīlah Khātūn had been buried on the 16th or 17th of Ramaḍān. May Allāh fill both their resting places with light.

Thereafter, with the consultation of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, he married a second time on 22nd Jumādath Thānī 1381 Hijrī. His second wife was Taqrībun Nisāʾ, the pious daughter of Master Nūrul Ḥasan Ṣāḥib of Kārī village, Maʾw. Māshāʾallāh, from this marriage four daughters and two sons were born – Mawlānā Muḥammad ʿAbdullāh Qāsimī, Mawlānā Ḥāfizh ʿUbaydullāh Nadwī, may Allāh keep them all safe.

Completion of Studies

In addition to being a unique Khānqah and centre of purification of the self, the court of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ was also an important centre of learning and teaching. Which is why my guide presented himself there in Shaʿbān 1370 Hijrī and stayed there for the purpose of completing his studies, rectification of character, purification of the self and traversing the stages of *Sulūk*. During his lengthy stay there, he studied from *Hidāyatun Naḥw*, *Nūrul ʾĪḍāḥ*, *Marāqiyul Falāḥ* etc. up until Bukhārī. In addition, he studied books of Taṣawwuf under Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, for example, *Tafhīmāt ʾIlāhīyah*, *al-Qawl al-Jamīl*, *ʾIrshāduṭ Ṭālibīn*, *Qaṣdus Sabīl*, *Tarṣīʿul Jawāhir al-Makkīyah*, *Mathnawī Mawlānā Rūmī* etc.

Teaching

Whilst Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib was still studying, Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ was staying at Gorakpūr and instructed him to start teaching, and allocated him a salary. *Māshāʾallāh*, he thus continued studying and teaching at the same time, until he became principal at Madrasah Waṣīyatul ʿUlūm, ʾIlāhābād. Important books, such as *Tawḍīḥ*, *Talwīḥ*, *Mishkāt*, *Jalālayn*, *Hidāyah* etc were allocated to his responsibility. His special students at the time were – Mawlānā ʿAmmār ʾAḥmad Ṣāḥib, Mawlānā ʿAbdul ʿAlīm ʿĪsā, Mawlānā Maḥbūbul Ghaffār, Mawlānā Muftī Zaynul Islām, Mawlānā Muḥammad ʾAnas ʾIlāhābādī, Mawlānā Muḥammad Qamr ʾIlāhābādī, Mawlānā Muḥammad Ḥasan Fateḥpūrī, Mawlānā Shamīm ʾAḥmad ʾIlāhābādī (the writer), etc.

ʾIjāzah of Ḥadīth

Having complete confidence in him, Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ granted him permission to narrate Bukhārī and other Ḥadīth books. Following this, he taught Bukhārī Sharīf at Madrasah Waṣīyatul ʿUlūm from Shawwāl 1387 to Shaʿbān 1388 Hijrī. Mawlānā ʿAbdur Raḥmān Ṣāḥib Jāmī رَحِمَهُ ٱللَّهُ taught Muslim Sharīf and Mawlānā Muḥammad Ḥanīf Ṣāḥib Jawnpūrī taught Tirmiẓī Sharīf. All praise belong to Allāh, all favours are from Him.

In that year, the fortunate graduates from the final Ḥadīth class included the likes of Mawlānā Qārī ʾIrshād ʾAḥmad Ṣāḥib, Mawlānā ʾAnwār ʾAḥmad Ṣāḥib, Mawlānā Muḥammad ʿArshad Benaresī and Mawlānā Qārī Zhahīrud Dīn resident of ʿAlīgar University, etc.

Māshāʾallāh, on the occasion of the completion of Bukḥārī, Hazrat Mawlānā Sayyid Ẓhuhūrul Ḥasan Kaswalī, the supervisor of the Khānqah at Thana Bawan, and Hazrat Mawlānā Ḥakīm Muḥammad Masʿūd Ṣāḥib ʾAjmerī were also present. Allāh be praised.

Despite a host of responsibilities and frequent travel, lessons are still conducted, thanks to Allāh. Thus those thirsty for Islāmic knowledge are not deprived. At the command of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh

Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, the delicate and important task of issuing Fatwā was also initiated there. This work is also continuing till the present by the grace of Allāh.

ʾIjāzah and Khilāfah

As has been mentioned above, after attaining the honour of becoming the son-in-law of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, he stayed permanently by him for the acquisition of religious knowledge and to complete his rectification and purification of the inner self, he pledged *bayʿah* to Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ. Hazrat gave him special attention. He taught him the important written books on Taṣawwuf and would grant him permission to teach the religious sciences and instruct others in Ẓikr. All praise belong to Allāh, all favours are from Him.

It is the nature of Allāh's friends that they always strive to reach perfection. They are never satisfied with themselves to just sit and rest. They regulate their egos right until their final breath and keep praying for death with faith. Such is also the nature of the subject of this biography, my guide, Hazrat Mawlānā Shāh Muḥammad Qamruz Zamān Ṣāḥib *dāmat barkātuhum*. It was with this concern and zeal, that upon the demise of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, Hazrat turned to another perfect saint, *ʿĀrif billāh, Fānī fillāh* Hazrat Mawlānā Muḥammad ʿAḥmad Partābgadhī Naqshbandī Mujaddidī رَحِمَهُ ٱللَّهُ. Within the ambit of the Ḥadīth, "The believer sees with Allāh's light," the Shaykh soon saw the spiritual state and capability of the one seeking guidance, and within a few days, in addition to the Ẓikr he prescribed, he granted him *ʾIjāzah* and *Khilāfah*.[171] Thus my Shaykh is such that as Qāḍī ʾAṭ-har Mubārakpūrī said, "Hazrat Mawlānā Muḥammad Qamruz Zamān Ṣāḥib (may his excellence increase) is a scholar who combines Sharīʿāh and Ṭarīqah within himself. He has been entrusted with the spiritual zeal and

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[171] Besides Hazrat Mawlānā Muḥammad ʾAḥmad Ṣāḥib رَحِمَهُ ٱللَّهُ, other Khulafāʾ of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ also granted my father *Khilāfah* - the author, Mawlānā Maḥbūb ʾAḥmad Qamruz Zamān.

illustriousness of Hazrat Muṣliḥul ʾUmmah Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ اللَّهُ and the beauty of the *fayḍ* and recognition of *Baqīyatus Salaf* Hazrat Mawlānā Muḥammad ʾAḥmad Ṣāḥib."

After attaining ʾIjāzah and Khilāfah from the two mentioned saints, my guide became the combination of all four spiritual orders – Chistī, Naqshbandī, Qādirī and Suharwardī. Ever since the time of Shāh Walīʾullāh Muḥaddith Dehlawī رَحِمَهُ اللَّهُ all the Mashāʾikh make *bayʿah* in all four orders. Those entitled to Khilāfah are granted it in all four orders as well. This is also the practice of our Hazrat.

Benefit from Other Mashāʾikh

He was blessed to spend 17 years in the company of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ اللَّهُ and 24 years in the company of Hazrat Mawlānā Muḥammad ʾAḥmad Partābgadhī رَحِمَهُ اللَّهُ. He maintained contact with both these spiritual courts. During his tenure as attendant to the two saints, he was especially deputed to serve those senior ʿUlamāʾ and Mashāʾikh who came to visit. These included the great Muḥaddith Mawlānā Ḥabībur Raḥmān Ṣāḥib ʾAʿzhamī رَحِمَهُ اللَّهُ, Mufakkir-e-Islām Hazrat Mawlānā ʾAbul Ḥasan ʿAlī Miyān Nadwī رَحِمَهُ اللَّهُ, Muḥyīʾus Sunnah Hazrat Mawlānā Shāh ʾAbrārul Ḥaqq Ṣāḥib رَحِمَهُ اللَّهُ, Hazrat Mawlānā Qārī Ṣiddīq ʾAḥmad Ṣāḥib Bāndwī رَحِمَهُ اللَّهُ, Hazrat Mawlānā ʿAbdul Bārī Ṣāḥib Nadwī رَحِمَهُ اللَّهُ and Hazrat Mawlānā Ḥakīm Muḥammad ʾAkhtar Ṣāḥib of Karāchī. In this way he grew close to these personages as well, and had the priceless opportunity to benefit from them.

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumuʿah]

Engagements and Services

Hazrat's activities and services can be divided into four parts:

1. Inviting to Allāh and guiding people.
2. Writing and compilation.
3. Learning and teaching.
4. Traveling locally and abroad.

Inviting to Allāh and Guiding People

Besides attending to seekers of guidance and *murīds* in terms of purification of the self, teaching Ẓikr and inner-rectification, he is also distinguished by how he meets anyone who visits with cheerful and good character and advises them in an appropriate manner. Locally, this is the system he implements in ʾIlāhābād. Then further afield, he has been going for about ten to twelve years to Dārul ʿUlūm Kant-hārīyah in Baroch, Gujerat Province. He goes there at the end of Shaʿbān where he establishes the Khānqah routine and stays on for *ʾIʿtikāf*. He spends the entire Ramaḍān there. This becomes a huge gathering of seekers of the path, ʿUlamāʾ, Mashāʾikh and the general public, both Indians and foreigners. Several hundred people remain for the entire month of *ʾIʿtikāf* and Hazrat continuously conducts talks. His topics include the Qurʾān, Sunnah, following the Sunnah, fear of Allāh, love of Allāh and purification of the self. *Māshāʾāllāh*, after Ramaḍān he spends a week to ten days to advise the surrounding rural areas.

Writing and Compilation

Hazrat's pen is most fluent and has composed thousands of pages of different compilations:

1. *ʾAqwāl-e-Salaf* (Sayings of the Predecessors) in six thick volumes.
2. *Tarbīyat-e-ʾAwlād kā Islāmī Nizhām* (The Islāmic System of Raising Children)
3. *Riyāḍus Sālikīn min ʾAhādīth Sayyidil Mursalīn Mulaqqab bihi Guldsitah ʿAẓkār* (Garden of the Spiritual Travellers from the ʾAḥadīth of the Chief of the Messengers, also titled Garden of Ẓikr)
4. *Taẓkirah Muṣliḥul ʾUmmah* (Biography of Muṣliḥul ʾUmmah Hazrat Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ)

5. *Fayḍān-e-Muḥabbat* (Flood of Love)
6. *Waṣīyatul Ādāb* (Bequest of Etiquette). This book truly deserves a special mention.

Upon examining his books, one realises them to be written by a writer who has a deep hunger for research. Most certainly the topics of these books are a treasury of righteousness and guidance. If Allāh grants one the ability to read them, then it would be the reader's good fortune and a means of success in both worlds. At the moment, Hazrat is occupied with compiling *Maʿārif Ṣūfīyah*. May Allāh grant that is will be completed - *ʾĀmīn*!

Learning and Teaching

Hazrat *dāmat barakātuhum* founded *Madrasah ʿArabīyatul Maʿārif*[172] in the business district of ʾIlāhābād. The foundation was laid on 28th Ẓil Ḥijjah 1395 Hijrī (1st January 1976). In addition to memorisation of the Qurʾān, the syllabus includes books up until *Mishkāt*. The Khānqah of Hazrat *dāmat barakātuhum* is also in the Madrasah and he supervises the *Mishkāt* and other classes as per need. Currently *Madrasah Dārul Maʿārif al-ʾIslāmīyah* has been built along with *Khushnūmah Masjid*, where lessons in reading and memorising the Qurʾān take place. May Allāh grant ever more progress - *ʾĀmīn*!

Traveling Locally and Abroad

He is often travelling within the country upon the invitation and insistence of associates, admirers, *murīds* and those seeking guidance. He also travels abroad. [Within India] the well-wishers in Gujarat, Maharashtra, Karnataka and Andhra Pradesh (Bangalore and Hyderabad) benefit from his travels. In terms of foreign countries, the following are

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172 Māshāʾallāh! My respected father opened *Dārul Maʿārif al-ʾIslāmīyah* in Karīmlī District, ʾIlāhābād on 15th Ẓil Qaʿdah 1416 Hijrī (4th April 1996) and *Madrasah Baytul Qurān al-Karīm* in Mahyūwā, ʾIlāhābād on Friday 16th Ẓil Qaʿdah 1416 (5th April 1996). May Allāh Most High keep these institutes perpetually running - the author, Mawlānā Maḥbūb ʾAḥmad Qamruz Zamān.

noteworthy places he where he comes and goes – Great Britain, Barbados, Canada, South Africa, Zambia, Zimbabwe, Reunion, Mauritius, Congo, Malawi etc. In addition to his *murīds*, his Khulafā' number over a hundred and are mostly 'Ulamā'.

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumu'ah]

These were a few lines in the form of a biography which was deputed to my pen, but at this point, this unworthy one's pen is definitely not free. Upon each step I keep having this fear that should I dare describe the slightest of what I have truly witnessed, then the entire composition will be disapproved, just as the first one I had written had been deleted. I therefore restrict myself to concluding with a reliable promise of a scholar of the hereafter, which is the precious treasure of the pious life of a perfect believer.

Hazrat Mawlānā Muḥammad 'Aḥmad Partābgadhī رَحِمَهُ ٱللَّهُ had an intense love and relationship with my guide, which Hazrat often mentioned. On several occasions he mentioned, "Just as Hazrat Mujaddid 'Alfī Thānī رَحِمَهُ ٱللَّهُ said to Emperor Jahāngīr, 'O Jahāngīr! I shall never enter Paradise without you,' in the same way O Mawlānā, I too shall not enter Paradise without you."

O Allāh, make us amongst them!

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ

That is the bounty of Allāh, He bestows it upon whom He wishes. And Allāh has immense bounty [al-Jumu'ah]

The Unworthy Servant,
Muḥammad 'Aḥsan Qāsimī Fateḥpūrī
1st Rabī'ul 'Awwal 1423 Hijrī (14th May 2002)

Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ

Khalīfah of Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ

The Shaykh who recognised Allāh, the Great Saint, Hazrat ʾĀdam bin ʾIsmāʿīl bin Bahwah bin Yūsuf bin Yaʿqūb bin Ḥusayn al-Ḥusaynī al-Kāzhimī Bannūrī رَحِمَهُ ٱللَّهُ was amongst the seniors of the Naqshbandīyah order. His noble father received the glad tidings of his birth, in a dream from the blessed tongue of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He was born and raised in Bannūr Town (*fatḥah* on the ب *tashdīd* on the ن) of Sirhind.

He met a Khalīfah of Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ, Ḥājī Khiḍr Rūghānī رَحِمَهُ ٱللَّهُ, in Multān. He remained in his company for two months, acquiring spiritual benefit from him. The Shaykh then ordered him to present himself to Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ, where he then remained for a lengthy period of time, learning *Ṭarīqah*.

It is written in *Khulāṣatul Maʿārif* that he reached the state of *Rabbānī Kashish* [divine attraction] whilst in the service of Shaykh Muḥammad Ṭāhir Lahorī رَحِمَهُ ٱللَّهُ. He in turn had acquired this from his Shaykh, ʾIskander رَحِمَهُ ٱللَّهُ, who had acquired it from his Shaykh, Kamālud Dīn Kethalī رَحِمَهُ ٱللَّهُ. In short, Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ attained such a status which many of his contemporary Mashāʾikh did not attain. His way was that of obedience to the Sharīʿah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and following the Sunnah, from which he would not divert a hair's breadth in word or deed.

A multitude benefited from him. It is said that 400,000 people rendered *bayʿah* to him, of which a thousand acquired profuse amounts of knowledge and recognition. At any given day there were probably about a thousand people staying at his Khānqah. They were all his guests and benefited from him. It is mentioned in *Taẓkirah ʾĀdamīyah* that when he went to Lahore in 1052 Hijrī, 10,000 people of all classes accompanied him – prominent personalities and Mashāʾikh. The Emperor Shājahān was also present in Lahore at the time. The displays of popularity of Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ made him uneasy, so he sent his minister, Saʿdullāh Khān to the Shaykh. The meeting was rather unpleasant, and

Saʿdullāh Khān complained to the Emperor. Jahāngīr exiled Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ to the Ḥaramayn. Hazrat departed for the Ḥijāz with his close ones and friends and performed Ḥajj. He then settled in al-Madīnah, where he passed away.[173]

Hazrat Mawlānā Sayyid Shāh ʿAlamullāh Ṣāḥib Raʾy Barelī رَحِمَهُ ٱللَّهُ

Hazrat Sayyid Shāh ʿAlamullāh رَحِمَهُ ٱللَّهُ was a Ḥasanī Ḥusaynī Sayyid [i.e. descendant of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ through both al-Ḥasan ﵁ and al-Ḥusayn ﵁]. He was born on the 12th Rabīʿul ʾAwwal 1033 Hijrī. Think about this, that he graduated from his Islāmic studies at the tender age of 16, and then presented himself to Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ, the Khalīfah of Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ. Within a few days, Allāh granted him the ability to traverse all the stages of *Sulūk*, attain the most special ranks of sainthood and the stage of completely imitating the qualities of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ within oneself. Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ gave him *Khilāfah* and appointed him in his place. He gave him his turban and that of Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ.[174]

Consideration for the Sunnah in Every Act

Hazrat Sayyid Shāh ʿAlamullāh رَحِمَهُ ٱللَّهُ was passionately concerned about fulfilling every possible aspect of the Sunnah in his every deed. For example, he always hastened to offer *Salām* first, and never discriminated whether the recipient was younger or older, male or female.

Hatred of Innovation

Innovation so much disgusted him, that if he discovered that someone was perpetrating an innovation, he would neither reply to his *Salām* or

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[173] *ʾAqwāl-e-Salaf, 3,* as referenced from *Tarīkh Daʿwat wa ʿAzīmat, v. 4, p. 358*
[174] *Taẓkirah Shāh ʿAlamullāh, p. 53*

even look at his face. Meeting with such a person or accepting his gift were even further off, beyond imagination.

He hated traditions, innovations and acts contrary to the Sharīʿah, to the depth of his heart. He forbade them without trying to appease anyone, and allowed no interpretation for its leeway. He could not tolerate closing his eyes to such deeds. Most people who entered his company would repent and return in a reformed state.

Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ

The father of Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ

An exact mention of the year of birth of Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ cannot be found. However, since he passed away in 1131 Hijrī at the age of 77, he should have been born around 1054 Hijrī.

Even as a child, Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ was inclined to religion and was averse to the wealth and honour of the world. Whenever a saint prescribed some recitation which entailed a worldly benefit, then he lost interest and said, "I have no need for this."

Shaykh ʿAbdullāh, commonly known as Khwājah Khorad رَحِمَهُ ٱللَّهُ, was the son of Hazrat Khwājah Bāqī Billāh رَحِمَهُ ٱللَّهُ and a great saint. Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ presented himself to Shaykh ʿAbdullāh رَحِمَهُ ٱللَّهُ and requested permission to render *bayʿah*. Shaykh ʿAbdullāh رَحِمَهُ ٱللَّهُ offered well-meaning advice that he should instead render *bayʿah* to one of the Khulafāʾ of Hazrat Sayyid ʾĀdam Bannūrī رَحِمَهُ ٱللَّهُ. Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ thereupon went to the Khalīfah, Ḥāfizh Sayyid ʿAbdullāh رَحِمَهُ ٱللَّهُ and requested him to accept his *bayʿah*. He accepted him, yet Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ used to attend both saints and benefit from them.

After the demise of Ḥāfizh Sayyid ʿAbdullāh رَحِمَهُ ٱللَّهُ Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ attended the gatherings of other Mashāʾikh. He benefited from them and obtained *ʾIjāzah* from them.

His son, Shāh Walīʾullāh رَحِمَهُ ٱللَّهُ, wrote, "He combined in him praiseworthy attributes and character. Bravery, insight and sense of honour were found in him in a complete sense. His intelligence was perfect in worldly matters just as it was in religious matters and was wide encompassing. In every matter he preferred moderation and the middle path. He would not visit the homes of the nobility and rulers. He followed the Sunnah in every matter."

His consistency was such that he never missed Ṣalāh in congregation during his entire life. Every day he recited salutations upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ a thousand times. Daily he recited *lā ilāha illallāh* a thousand times, some aloud, some soft and he recited *Allāh* 12,000 times daily.[175]

Hazrat Ḥakīmul ʾUmmah Mawlānā Shāh Walīʾullāh Ṣāḥib Muḥaddith Dehlawī رَحِمَهُ ٱللَّهُ

He was a Farūqī [descent of Hazrat ʿUmar al-Fārūq رضي الله عنه]. He was born on Wednesday, the 4th Shawwāl 1114 Hijrī, at the time of sunrise. His father, Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ, was 60 when Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ was born. Before the birth, Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ saw many signs of glad tidings, all of which were fulfilled to the letter.

Education

He enrolled in the *maktab* at the age of five. At the age of seven, he was circumcised, at which age the habit of Ṣalāh was placed in him. He completed the memorisation of the Qurʾān at the end of that year. He began to study Persian books and the Arabic booklets, completing *Kāfiyah*. At the age of ten he began studying *Sharḥ Jāmī*. At the age of 14 he read one part of *al-Bayḍāwī*. At the age of fifteen he completed the course of studies then prevalent in India. To celebrate this, Hazrat

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[175] *ʾAqwāl-e-Salaf, 3,* as referenced from *Tarīkh Daʿwat wa ʿAzīmat, v.5, p. 87*

Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ prepared a great feast, with food on large platters, and invited special ones and the common people.

His Father's Love and Training

Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ said, "My father loved me as very few fathers loved their sons, very few teachers loved their students and very few Mashāʾikh loved their *murīds*."

Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ adopted a most wise methodology in raising his son. Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ said, "One day, when I was still a child, I went with some loved ones to walk in the garden. When I returned, my father questioned me, 'Walīʾullāh! What did you acquire in this day and night which will remain? During this same time I have recited much salutations upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.' Upon hearing this, my heart lost any further inclination for leisure in gardens. After this the desire never returned."

Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ said, "My father taught me practical wisdom, etiquettes of gatherings, polite behaviour and many matters of wisdom. He used to recite this poem often:

آسایش دو گیتی تفسیر این دو حرف است

با دوستان مروت، با دشمنان مدارا

The comfort of both worlds lie in two words;
Honour with friends and civility with enemies."

Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ said that his father advised him, "Always hasten to greet those people who are of low rank first. Meet them with good character and ask about their state. Do not think of this as a small matter.

صد ملک دل بہ نیم نگہ می تواں خرید

خوباں دریں معاملہ تقصیر می کنند

One can purchase a hundred kingdoms of heart with half a glance.

The beloveds commit blunders who do not do this."

Bayʿah and Khilāfah

Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ said, "I rendered *Bayʿah* to my father at the age of 14. He instructed me with the *Shughl* of the Ṣūfiyāʾ, especially that of the Naqshbandīyah. I received his focus and instruction. My father taught me a section on the etiquettes of Ṭarīqah and dressed me in the robe [i.e. granted me Khilāfah]."

Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ was 17 years old when Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ departed from this world. During his final illness he granted his son *ʾIjāzah* for *Bayʿah* and guiding people, and repeatedly said, "His hand is like my hand."

First Marriage

When Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ was 14 years old, his father married him to the daughter of his mother's brother, Shaykh ʿUbaydullāh Ṣiddīqī Phultī رَحِمَهُ ٱللَّهُ. Shaykh Muḥammad, his eldest son, was born from this marriage and he learnt under Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ.

Second Marriage

After the demise of his first wife, Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ married his second wife, Bībī ʾIrādat, daughter of Sayyid Thanāʾullāh Ṣāḥib. She was the mother of his four eminent sons who became the four pillars of Islām's second life in India – Hazrat Shāh ʿAbdul ʿAzīz, Shāh Rafīʿud Dīn, Shāh ʿAbdul Qādir and Shāh ʿAbdul Ghanī, may Allāh have mercy upon them all. They also had a daughter, ʾAmatul ʿAzīz, who married Mawlānā Muḥammad Fāʾiq bin Mawlānā Muḥammad ʿĀshiq Phultī. This marriage produced progeny, the line of which is still extant.

Journey for Ḥajj

Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ wrote in *al-Jazāʾ al-Laṭīf*:

In 1143 Hijrī I was overwhelmed with a desire to visit the Ḥaramayn Sharīfayn. At the end of 1143 (Ẓil Ḥijjah) I was honoured to perform the Ḥajj. Until 1144 I stayed in the neighbourhood of Allāh's House and also had the honour to visit al-Madīnah. I narrated Ḥadīth from Shaykh ʾAbū Ṭāhir al-Madanī and other Mashāʾikh of the Ḥaramayn, and sat in the gatherings of the ʿUlamāʾ of the Ḥaramayn. Shaykh ʾAbū Ṭāhir al-Madanī robed me [granted Khilāfah] and this most probably encompassed all the different orders of the Ṣufiyāʾ. At the end of 1144 I again performed Ḥajj and returned to India in the beginning of 1145. On Friday, the 10th Rajab 1145 Hijrī, I reached home (Delhi) safely and in good health.[176] [177]

Teaching Ḥadīth

Upon returning from al-Ḥijāz, Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ began teaching in his father's Madrasah Raḥīmīyah. It is located in what is now Old Delhi, in the suburb now called Muhandiyān. Within a few days, students from the outlying areas flocked to study under him and the place proved to be too small. Despite his numerous weaknesses, Allāh decreed it to be in the fate of the Emperor, Muḥammad Shāh, to have the privilege of inviting Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ to a magnificent structure within the city. He therefore started teaching there. Mawlānā Bashīrud Dīn wrote, "At one time this madrasah was a most magnificent and beautiful building and considered to be a great Dārul ʿUlūm. It remained in its original form until the Revolt. Buildings were looted during the Revolt. People even carried beams and planks away."

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[176] *Tarīkh Daʿwat wa ʿAzīmat, v. 5, p. 109*

[177] This may be a summarised version, for Hazrat Shāh Walīʾullāh spent a total of eight years in the Ḥaramayn, until his return in 1145 – Translator.

He added, "This place has become the home of various people, but up till today it is known as the suburb of Shāh ʿAbdul ʿAzīz's Madrasah."[178]

Demise

His was a most precious and blessed life, whose every second was valuable. He benefited Islām and the Muslims and spent his time in reviving the Sunnah; spreading the Qur'ān and Ḥadīth, teaching and spiritual upliftment and raising the Word of Allāh. Such is the life that reached its death with faith. The announcement of, "Every soul shall taste death," which no prophet, saint, Mujaddid or mujāhid is exempt from, was fulfilled upon him during the beginning of 1176 Hijrī. The appointed day was the last day of Muḥarram. After a brief illness, Hazrat Shāh Walī'ullāh Ṣāḥib رَحِمَهُ ٱللَّهُ gave up his soul, departing from this transitory abode at the age of 62.

إنا لله و إنا إليه راجعون

Verily we belong to Allāh and indeed we shall return unto Him!

چیست ازیں خوب تر در ہمہ آفاق کار

دوست رسد نزد دوست کار بہ نزدیک کار

Till the horizon what better work is there;
than to help a friend meet a friend.

Burial

He was buried at the left side of the Delhi Gate, in the place known as Muhandiyān. The graves of his four sons, and his father, Hazrat Mawlānā Shāh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ, are all in the Muhandiyān graveyard. The graves have inscriptions thereon.[179] May Allāh have mercy upon them all.

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[178] *Ibid, v5, p115*
[179] *P. 129*

Hazrat Shāh Mirzā Mazh-har Jān-e-Jānān رَحِمَهُ ٱللَّهُ

Hazrat Shāh Mirzā Jān-e-Jānān رَحِمَهُ ٱللَّهُ was born on Friday, the 11th Ramaḍān 1111 Hijrī, at the time of Fajr, during the reign of ʾAurangzeb رَحِمَهُ ٱللَّهُ, Emperor of India. His father, named Mirzā Jān, was amongst the Imperial courtiers. Upon this basis, the Emperor named the baby Jān-e-Jānān [life of Jān, Jān means life]. Thus the son was the life of his father. He was a descendant of Muḥammad ibn al-Ḥanafīyah, the son of Hazrat ʿAlī bin ʾAbī Ṭālib ﷺ. The effects of righteousness and guidance were visible on his forehead. Love was entrenched in his nature.

He first presented himself to Hazrat Sayyid Nūr Muḥammad Badāyūnī رَحِمَهُ ٱللَّهُ. Within a short while his inner aspect underwent various states and conditions. His heart became free of love of all besides Allāh. He remained in the company of Hazrat Sayyid Nūr Muḥammad رَحِمَهُ ٱللَّهُ for four years, after which Hazrat Sayyid granted him *ʾIjāzah* and *Khilāfah*.

He did not rest content on that, but attended other Mashāʾikh as well, in order to benefit from them too. Finally he entered the service of Hazrat Khwājah Muḥammad ʿĀbid Sanāmī, the Khalīfah of Shaykh ʿAbdul ʾAḥad Nabīrah رَحِمَهُ ٱللَّهُ, and attained perfection in the inner self. Hazrat Khwājah Muḥammad ʿĀbid رَحِمَهُ ٱللَّهُ also granted him the honour of *ʾIjāzah* and *Khilāfah*.

Hazrat Shāh ʿAbdul ʿAzīz Ṣāḥib Dehlawī رَحِمَهُ ٱللَّهُ

Leader of the Scholars, Head of the virtuous, ʿAllāmah, Muḥaddith Hazrat Shāh ʿAbdul ʿAzīz son of Shāh Walīʾullāh, son of Shāh ʿAbdur Raḥīm, the descendant of ʿUmar ﷺ and inhabitant of Delhi was indeed the leader of the ʿUlamāʾ of his time and the spring and lamp of the crown-wearer of the past ʿUlamāʾ. Some people have addressed him as, "*Sirājul Hind* – Lamp of India" and, "*Ḥujjatullāh* – Allāh's Proof."

He was born Thursday night, the 25th Ramaḍān 1159 Hijrī. Based on the system of giving numeric values to the alphabet, his name based on his birth date is Ghulām Ḥalīm. After completing the memorisation of the Qurʾān, he began studying under his noble father, Hazrat Shāh Walīʾullāh

Ṣāḥib رَحِمَهُ ٱللَّهُ. Via both the methods of reading to the teacher and hearing the teacher, he acquired his knowledge with research, application of the mind and attention, which made him well-founded in his mastery of the sciences. Hazrat Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ was 16 years old when his father passed away. Thereafter he benefited from Shaykh Nūrullāh Burhānwī and Shaykh Muḥammad ʿAmīn Kashmīrī. In terms of the Islāmic sciences, he graduated under Shāh Muḥammad bin ʾUbaydillāh Phultī. Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ had trained Shāh Muḥammad, whose son was married to the daughter of Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ.

At the age of 25, a myriad of diseases afflicted him. He fell victim to illnesses such as melancholia and leprosy. Those who knew him enumerated 14 different afflictions he underwent. As a result, he handed over the responsibility of teaching to his two brothers, Shāh Rafīʾud Dīn رَحِمَهُ ٱللَّهُ and Shāh ʿAbdul Qādir رَحِمَهُ ٱللَّهُ, but he also assisted them with the teaching. He also continued his writings, issuing Fatwā and giving talks. Every Tuesday he spoke on the commentary of the Qurʾān.

Towards the end of his life he could not manage to sit for even a little while in a gathering, so he used to walk between the old and the new schools and huge numbers of people benefited from him even in that state. His work in teaching, Fatwā and public lectures continued. With the assistance of two men, he used to go on the road between the Madrasah and Jāmiʿ Masjid between ʿAṣr and Maghrib. People waited for him in the street to discuss their problems.

He wrote the following letter to ʾAmīr Ḥaydar bin Nūrul Ḥusayn Balgrāmī, describing his illness and difficulty:

If you are enquiring as to the condition of he who loves you, then it is very bad. Day and night it just worsens. Pain surrounds me on my inside and outside. All sense of tranquillity has departed from me. Anxiety and discomfort ever increase. These are caused by several diseases, whereas any single one of them is sufficient to worry and depress a man, such as Haemorrhoids and suppressed wind in the intestines. I have lost my appetite to such an extent that day or night I do not eat. When fever climbs towards the heart, then my blood pressure drops. When it reaches

the brain then the pain multiplies ten times like the pounding of pestle and mortar. To Allāh is my complaint, for from Him is help sought. I do not give you permission to mention even one word of this condition, whether you dictate a letter or have someone write a message to me.

Hazrat Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ said, "My grandfather was an amalgamation of powerful *Nisbah* and *Kashf*. Such people are few in number. People who are strong in *Nisbah* are generally weak in *Kashf*. Those who have a lot of *Kashf* tend to be weak in *Nisbah*."

He then added, "The original aim is to colour your heart, for it is this (a relation with Allāh and colouring your heart) which will be of benefit at the time of death and after death. *Kashf* without a relationship with Allāh is no better than acquiring the world."

Someone said to him, "Despite your severe illnesses, Hazrat's mind and thoughts are wholly acute and functional. Surely this is some angelic power, it cannot be human strength."
Hazrat Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ replied, "It is famously known and is experienced as well, that the minds of servants of Ḥadīth do not deteriorate, even if his age exceeds a hundred. This slave has been engaged in Ḥadīth since childhood."

He wrote in a letter, "Ever since I had understanding, I always had a zeal to be in the company of my noble father and to sit in his pious gatherings. Spending time in his company and sitting with him, engendered good qualities of spirituality and a capacity for perfection in knowledge."[180]

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[180] Sadly in this era there is no regard for the company and gatherings of Allāh's people. As a result, even the people of knowledge are deprived of inner perfection and *Nisbah* – the Author.

Hazrat Shāh ʿAbdullāh, known as Shāh Ghulām ʿAlī Dehlawī رَحِمَهُ ٱللَّهُ

Hazrat Shāh Ghulām ʿAlī Dehlawī رَحِمَهُ ٱللَّهُ was born in 1158 Hijrī in Batālah, Punjab. He was a descendant of Hazrat ʾAlī bin ʾAbī Ṭālib ﷺ. His father, Shāh ʿAbdul Laṭīf رَحِمَهُ ٱللَّهُ was an extremely abstentious saint who engaged in much *mujāhadah*.

In order to traverse the spiritual path, he attended many saints of Delhi, for example, Shāh Ḍiyāʾullāh رَحِمَهُ ٱللَّهُ, Shāh ʿAbdul ʿAdl رَحِمَهُ ٱللَّهُ, Khwājah Mīr Dard رَحِمَهُ ٱللَّهُ etc. Finally in 1180 Hijrī he entered the company of Hazrat Mirzā Mazh-har Jān-e-Jānan رَحِمَهُ ٱللَّهُ and rendered *bayʿah* unto him. After fifteen years of continuous *Ḥāḍir Ḥalqah* [circle of presence] and meditation, he received *ʾIjāzah* and *Khilāfah*. He then proceeded to propagate the Naqshabndī Mujaddidī order.

Thus during his very lifetime so much *Fayḍ* flowed that possibly never flowed in the lifetime of the living Shaykh. His Khulafāʾ reached many countries, besides India, spreading the high order in Kabul, Balkh, Bukhara, Arabia and Rome. Hazrat Mawlānā Kurdī رَحِمَهُ ٱللَّهُ, whose order and *Fayḍ* is still extent, was also his Khalīfah.

In the beginning he experienced enormous difficulty in terms of sustenance, but relief came within a short while. About two-hundred ʻUlamāʾ and pious people from far afield started staying at his Khānqah. Provisions would arrive for them as per need.

He was extremely humble by nature and overpowered by modesty. An example of this was that he hardly ever stretched his legs. He remained like this until his death. He used to wear thick cloth. If someone sent him costly clothing, he sold it, bought some simple clothing instead, and distributed them in Allāh's Name, saying, "It is better to clothe some people than to dress just one man."

His actions were in line with the Ḥadīth. He had obtained the sanad of Ḥadīth from the sons of Hazrat Shāh Walīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ and from his Shaykh. He had memorised the Qurʾān, but nobody knew of it. He was

always busy with recitation of the Qur'ān, meditation and lessons on Tafsīr and Ḥadīth. If someone came to visit, then he would bid him farewell after a short while, saying, "This poor one is engaged in the worry of his grave and death."
He then departed giving something sweet as a blessing.

There was no mention of the world in his gatherings. If anyone gossiped in his gathering he was forbidden to do so and he said, "If anyone is worthy of being gossiped about, it is me. (If you have to gossip, then gossip about me.)"

He said, "The seeker should distinguish between the conditions of each different moment of worship. Let him consider what condition was attained from Ṣalāh, what manifested from his recitation of the Qur'ān, what taste was felt in lessons of Ḥadīth, in *Shughl* and recitation of *lā 'ilāha 'illallāh*. Let him also consider what darkness arises from eating a doubtful morsel, and what internal muddiness is created by sin."

He said, "Light emanates at the time of supplication, but to distinguish if it is light of acceptance or just the light of the supplication is quite difficult. Some say that if both hands feel heavy then it is a sign of acceptance of the supplication. I however say that if the chest feels opened, then it is a sign of acceptance of the supplication."[181]

[181] *Mashā'ikh Naqshbandīyah Mujaddidīyah, p. 315*

Mawlānā Khālid Rūmī Kurdī رَحِمَهُ ٱللَّهُ[182]

Allāh took the work of spreading the Naqshbandī Mujaddidī order of Hazrat Shāh Ghulām ʿAlī Dehlawī رَحِمَهُ ٱللَّهُ in ʾIrāq, Syria and Turkey, from an august Kurdish scholar, Mawlānā Khālid Rūmī Kurdī رَحِمَهُ ٱللَّهُ. He had heard of the *Fayḍ* and sayings of Hazrat Shāh Ghulām ʿAlī Dehlawī رَحِمَهُ ٱللَّهُ in his homeland. Filled with zeal and restlessness, he travelled enormous distances over a journey lasting a year until he finally reached Delhi and stood in the court of Hazrat Shāh Ghulām ʿAlī Dehlawī رَحِمَهُ ٱللَّهُ. He then completed the spiritual journey and received *ʾIjāzah* and special *Khilāfah*. During those days his isolation was such, that when the ʾUlamāʾ and Mashāʾikh who heard about his virtues, perfection and fame came to visit him, he would say, "The poor one cannot turn his attention to anything other than what purpose he has come for."

Upon returning to his homeland, the seekers of Allāh descended upon him like moths. He himself mentioned in a letter to Shāh ʾAbū Saʿīd, by way of mentioning Allāh's favours, "The entire Turkish Empire, Arabia, al-Ḥijāz, ʾIrāq and some non-Arab lands are filled with the effects and inclination of the high order of the Naqshbandīyah. Day and night, festivals, gatherings, Masājid and Madāris are filled with mention of the virtues and praises of ʾImām Rabbānī, the Mujaddid and Enlightener of the Second Millennium. Every person young and old says that they never heard of such recitation or saw such zeal and gatherings. Even if mentioning such words is rudeness and self-praise, for which this poor one is ashamed, yet he perpetrated this audacity, simply because he thought his friend's rights take precedence [in knowing of these events]."

182[182] I met a Shaykh of the spiritual line of Mawlānā Khālid Rūmī Kurdī رَحِمَهُ ٱللَّهُ in the Ḥaram of Makkah in 1416 Hijrī. This Shaykh, Sayyid Maḥmūd Effendi was accompanied by many *Murīds*. Māshāʾāllāh, they were all religious and observant of Sharīʿāh. One's heart really inclined towards them. Mawlānā ʾIsmāʿīl Ṣāḥib said that before the major earthquake which struck Turkey, there was a party of shameless lewdness. They summoned the Shaykh to mock him. Allāh's punishment immediately descended and destroyed the lewd people - Muḥammad Qamruz Zamān.

ʿAllāmah ʾIbn ʿĀbidīn[183], famously known as ʿAllāmah Shāmī, was the author of *Raddul Muḥtār*, the commentary of *ad-Durr al-Mukhtār*. He was the student and firm friend of Mawlānā Khālid Rūmī Kurdī رَحِمَهُ ٱللَّهُ. He wrote an entire booklet on the virtues of Mawlānā Khālid Rūmī Kurdī, entitled, *Sulla al-Hisām al-Hindī li Nuṣrati Mawlānā Khālid an-Naqshbandī*. It was originally written as a rebuttal against a booklet which envious people had written against Mawlānā, declaring him to be misguided.

He passed away, martyred by plague, on the 14th Ẓil Qaʿdah 1242 Hijrī.[184]

Hazrat Sayyid ʾAḥmad Shahīd Raʾy Barelī رَحِمَهُ ٱللَّهُ[185]

Blessed Birth

Hazrat Sayyid ʾAḥmad Shahīd رَحِمَهُ ٱللَّهُ, the Orbit of the Shāh, the Banner of Allāh, was born in Takyah Kallān, Raʾy Barelī in Ṣafar 1201 Hijrī (November 1786). His father was Sayyid Muḥammad ʿIrfān, son of Sayyid ʿAbdun Nūr. They were the descendants of Hazrat Ḥasan bin ʿAlī ﵁, the grandson of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

He was enrolled in a *maktab* at the age of four. Despite much effort, he had no inclination towards knowledge and made no progress in the study of his books. Instead, he displayed manliness since childhood and loved military games. When he attained puberty he was overcome by such a desire to be of service to humanity which left great saints astonished. He was filled with zeal to help the weak, crippled and widows. In addition, a taste for Ẓikr also increased in him.

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[183] I have discovered that the author of *Rūḥul Maʿānī*, ʿAllāmah ʾAbul Faḍl Shābud Dīn Sayyid Maḥmūd ʾĀlūsī Baghdādī and the contemporary saint, Mawlānā Sayyid Maḥmūd Effendi both belong to this order. Allāh knows best what is correct - Muḥammad Qamruz Zamān.

[184] *Tarīkh Daʿwat wa ʿAzīmat, v. 4, p. 370*

[185] I am referring to his biography using my father's *ʾAqwāl-e-Salaf, v. 3*. May Allāh accept.

Khilāfah from Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ

He stayed in Lucknow for four months in search of a means of living. During that time he spoke to his companions about going to Delhi to benefit from Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ. However, none heeded his call. He therefore set out for Delhi on his own. The entire journey was on foot, during which time he tried to be of assistance to other travellers. After several days he reached Delhi and presented himself to Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ. Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ had association with the elders of Sayyid Ṣāḥib Shahīd from long before. After shaking hands, embracing and introductions, Shāh ʿAbdul ʿAzīz رَحِمَهُ ٱللَّهُ displayed extreme joy and arranged accommodation for Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ by his brother, ʿAbdul Qādir Ṣāḥib رَحِمَهُ ٱللَّهُ.

Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ stayed with Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ for a while. He traversed the stages of *Sulūk* and attained *ʾIjāzah* and *Khilāfah*. He then returned home to Raʾy Barelī. He went back to Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ who advised the ʿUlamāʾ of high rank within his family to render *bayʿah* to Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ and traverse the path with him. Hazrat Shāh Muḥammad ʾIsmāʿīl Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ and Mawlānā ʿAbdul Ḥayy Badhānwī رَحِمَهُ ٱللَّهُ had high status in both knowledge and deeds. In addition, they were older than Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ. They therefore hesitated to render *bayʿah* to him. On the other hand, they could not evade the command of Shāh ʿAbdul ʿAzīz Ṣāḥib رَحِمَهُ ٱللَّهُ. They therefore decided to put Sayyid ʾAḥmad Shahīd Ṣāḥib رَحِمَهُ ٱللَّهُ to the test.

Ṣalāh like the Ṣaḥābah ﷺ

Thus one night, Mawlānā ʿAbdul Ḥayy Ṣāḥib رَحِمَهُ ٱللَّهُ said to Sayyid ʾAḥmad Shahīd Ṣāḥib رَحِمَهُ ٱللَّهُ, “Sir, please do me a favour.”
“What are you asking for?” asked Sayyid ʾAḥmad Shahīd Ṣāḥib رَحِمَهُ ٱللَّهُ.
Mawlānā replied, “Perform a Ṣalāh just as the Ṣahābah ﷺ did.”
Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ kept silent and Mawlānā thought to himself, “Perhaps the claim of piety was premature in this case!”
Mawlānā wrote:

That night Sayyid Ṣāḥib called out, "Mawlānā!" [in such a way that] I started trembling. Hazrat then said, "Go perform Wuḍū' for Allāh's sake." He said this in such a way that the hairs on my body again stood up. I hardly took a few steps before he called out, "Mawlānā!"
I returned and he said, "Did you not understand correctly?"
"What?" I asked.
He replied, "Go perform Wuḍū' for Allāh's sake."
"Very well," I responded. This happened thrice. I then performed such a Wuḍū' with the fear of Allāh, as I never did before in my entire life. When I returned, he said, emphasising it thrice "Now perform two Rakʿāt for Allāh's sake."

I went and commenced Ṣalāh in a corner. When I proclaimed Takbīr Taḥrīmah, I was so drowned in visions of majesty that I lost all sense of having a body. With extreme fear and intense pleasure I completed the Ṣalāh. After completion of the two Rakʿāt, the thought occurred, that perhaps I had omitted some wājib of Ṣalāh. I repeated the Ṣalāh and eventually performed 100 Rakʿāt but was still not at ease. Realisation then struck me, and I rebuked myself, "You are unable to perform two Rakʿāt, yet seek to test such a perfect person!"

I was overcome with shame and kept repeating, "I seek Allāh's forgiveness," until the ʾAẕān was called. I was now convinced that that bounty which could not be attained through such a long time of striving, could be attained through the focus of a perfect guide. I entered the Masjid. Just before Fajr Ṣalāh I rendered bayʿāh to Hazrat Ṣāḥib.

End of the Blessed Journey at Bālākot

The British domination over India, the inter-Muslim wars and the overall helpless situation depressed Sayyid ʾAḥmad Shahīd Ṣāḥib رَحِمَهُ ٱللَّهُ. In his view, raising the Word of Allāh and establishing an independent Islāmic state was the need of the hour, which every person of honour with a sense of duty to attend to. From the outset, he started preparing his group for this. Finally on the 7th of Jumādal ʾŪlā 1241 Hijrī he bade his hometown farewell. He travelled through various areas, until stopping at Nosherah, he fought the first battle against the Sikhs. He then conquered

Peshawar, but the traitorous people there betrayed him. He therefore marched for Bālākot on the 17th April 1831, where he fought his final battle. More than 300 Mujāhidīn attained martyrdom. Their journey came to an end at Bālākot. It had commenced with Sayyid ʾAḥmad Shahīd Ṣāḥib رَحِمَهُ ٱللَّهُ leaving his town, Raʾy Barelī, with his warriors on a morning of Jumādal ʾUkhrā 1241 Hijrī. The ultimate goal was attained on the 24th Ẓil Qaʿdah 1246 Hijrī. May Allāh have mercy upon them all.

His Lofty Status

Mawlānā ʿAbdul ʾAḥad Ṣāḥib wrote, "More than 40,000 Hindus and other unbelievers became Muslim at the hands of Hazrat Sayyid Ṣāḥib رَحِمَهُ ٱللَّهُ. Three million Muslims rendered *bayʿah* at his hand. Then as for those who pledged at the hands of his Khulfāʾ and Khulafāʾ of Khulafāʾ, there are tens of millions over the face of the earth who have entered into his *bayʿah*."

The late Nawāb Ṣiddīq Ḥasan Khān wrote the following in *Tiqṣār Juyūd al-ʾAḥrār* in regards Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ, "He was a sign of guiding the creation towards Allāh and turning towards Allāh. A large number of people, in fact, a significant part of the world, attained the ranks of saints through his physical and spiritual attention. In short, in this era, in no country of the world has such a person of perfection been heard of. The ʿUlamāʾ and Mashāʾikh of today have not equalled that *Fayḍ*, which that group of the truth spread to mankind, by even a tenth of a tenth."

Hazrat Shāh al-Ḥājj ʿAbdur Raḥīm Ṣāḥib Chistī رَحِمَهُ ٱللَّهُ had many *murīds* himself. Yet when he saw the extent of the *Nisbah* of Sayyid ʾAḥmad Shahīd Ṣāḥib رَحِمَهُ ٱللَّهُ with Allāh and his obedience to Sunnah, he was so affected that he pledged *bayʿah* to him.

Mawlānā Miyānjī Nūr Muḥammad Jhanjhānwī رَحِمَهُ ٱللَّهُ also pledged *Bayʿah* and received *Khilāfah* from Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ. Ḥājjī ʿAbdur Raḥīm Ṣāḥib joined Sayyid ʾAḥmad Shaḥīd Ṣāḥib رَحِمَهُ ٱللَّهُ in his Jihād. At Bālākot he gained the prize of drinking from the cup of martyrdom.

ذٰلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ

That is the bounty of Allāh, He bestows it upon whom He wishes. [al-Jumuʿah]

May Allāh fill their resting places with light.

Hazrat Mawlānā Sayyid Pīr Ghulām Ḥabīb Ṣāḥib Naqshbandī Mujaddidī Pākistānī رَحِمَهُ اللَّهُ

Birth

He was born on Friday the 23rd Ramaḍān 1322 (2nd December 1904) in Kardhī (Wādī Sūn Sakesar, District Khūshāb).

Noble Teachers

Amongst his teachers the following are worthy of mention: Janāb Qārī Qamrud Dīn Ṣāḥib رَحِمَهُ اللَّهُ, Shaykhul Ḥadīth Hazrat Mawlānā Sayyid ʾAmīr Ṣāḥib رَحِمَهُ اللَّهُ, Hazrat Mawlānā ʿUbaydullāh Sindhī Ṣāḥib رَحِمَهُ اللَّهُ and Shaykhut Tafsīr Hazrat Mawlānā ʾAḥmad ʿAlī Ṣāḥib Lahorī رَحِمَهُ اللَّهُ.

Bayʿah

He and his paternal cousin, Mawlānā Sayyid ʾAmīr Ṣāḥib presented themselves to Mawlānā ʿAbdul Mālik Ṣāḥib Ṣiddīqī Naqshbandī رَحِمَهُ اللَّهُ. After accepting the *bayʿāh*, Mawlānā ʿAbdul Māik رَحِمَهُ اللَّهُ instructed them with certain practices and advised them to be constant and pay attention to keeping contact with the Shaykh. He thus doubly benefited from his spiritual exertions and the attention of a perfect Shaykh. When the perfect Shaykh saw the qualities of righteousness and guidance in the true *murīd*, he sent him to his guide, Hazrat Khwājah Faḍl ʿAlī Qurayshī رَحِمَهُ اللَّهُ, who instructed him with meditations and focused on him for several days. Finally, after instruction from the unseen, he granted him *Khilāfah* on the 29th Shaʿbān 1352 Hijrī in a gathering of *Murīds*. After this

ʾIjāzah and *Khilāfah*, Hazrat Mawlānā ʿAbdul Mālik Ṣiddīqī رَحِمَهُ ٱللَّهُ also granted him *ʾIjāzah*. He disseminated the teachings of Sharīʿāh and Ṭarīqah in many countries of Europe and Africa, where he initiated great services and brought many people from materialism to the light of spirituality and acquainted them with spiritual pleasures and conditions. May Allāh reward him with the best of rewards.

Demise

He passed away on 1410 Hijrī (21st December 1989).

إنا لله و إنا إليه راجعون

Verily we belong to Allāh and indeed we shall return unto Him!

His eldest son, Mawlānā ʿAbdur Raḥmān Ṣāḥib, led the funeral prayers. As per his bequest, he was buried in the surrounds of the Chakwān Masjid. May Allāh fill his resting place with light.

Khulafāʾ

Māshāʾallāh, he had 23 Khulafāʾ, some of whom are:

- Mawlānā ʿAbdur Raḥmān Ṣāḥib, the son of Hazrat Shaykh رَحِمَهُ ٱللَّهُ
- Mawlānā ʿAbdur Raḥīm Ṣāḥib, the son of Hazrat Shaykh رَحِمَهُ ٱللَّهُ
- Mawlānā Naʾīmullāh Ṣāḥib Fārūqī
- Mawlānā Ẓul Fiqār Ṣāḥib
- Mawlānā ʾIsmāʾīl Ṣāḥib Wādī, resident of Blackburn, UK.
- His son, Professor Muḥammad Qāsim Ṣāḥib, resident of Reunion.
- Hazrat Shaykh Sulaymān ʾAḥmad, Reunion.[186]

[186] *ʾAqwāl-e-Salaf, v6, pp. 93-97*

Sayings

- Whatever rank one has attained, it has been through the Qurʾān. He who recites the Qurʾān will climb high. He will be taken high.
- The meaning of Ẓikr is that during every moment a man keeps the attention of his heart and does not let neglect draw near. This is called *Wuqūf Qalbī* (cognisance with the heart) which is an important lesson in our order.
- Unfortunate are those who do not read the Qurʾān. Read a little at least. This Qurʾān is the best food. He who understands it will understand the command of the Emperor and fulfil it.
- If I am asked to summarise the Qurʾān, I would say it is, "Fear none besides Allāh."
- What the Sharīʿah expects us to observe is humility. Allāh loves the humility of His slaves.
- The beauty of a person lies not in decorations, robes and domes. A personality is made by relationship with Allāh, Ẓikr and striving. These days there is so much attention given to outward embellishment. No attention is paid to beautifying the inner self. If attention is given to beautifying the inside, then what pleasure will be felt![187]

It is appropriate to mention here that upon the recommendation of Mawlānā ʿAbdur Raḥīm Ṣāḥib, the son of Hazrat Mawlānā Sayyid Pīr Ghulām Ḥabīb Ṣāḥib رَحِمَهُ ٱللَّهُ, Mawlānā Naʿīmullāh Fārūqī had compiled a booklet, *Shajarah Ṭayyibah* in a most rare sequence. Shaykh Sulaymān Mūgliyāh, may his excellence increase, had given me a copy in Reunion.[188]

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[187] Subḥānallāh! What amazing advice which is worthy of being the motto of one's life. Allāh give us all the ability to fulfil this, *ʾĀmīn*!

[188] By the grace of Allāh, I met him when I went with my respected father to Reunion in 1421 Hijrī (2001). *Māshāʾallāh*. He is a saint observant of *Sharīʿah* who experiences various spiritual states. He invited my father home and used to attend my father's talks. He holds my father in high esteem and loves him a lot. On the other hand, my father also has a special relationship with Shaykh Sulaymān, which is definitely based on love for Allāh. May Allāh increase this. In addition, I also met Mawlānā Muḥammad Qāsim. In Lusaka I was honoured to meet Mawlānā Ẓul Fiqār Ṣāḥib. *Māshāʾallāh*, my father met the honourable Mawlānā ʾIsmāʾīl Ṣāḥib Wādī and Mawlānā Naʾīmullāh Ṣāḥib Fārūqī.

It records the special *Wazhīfah*, *Wird* and guidance of the Naqshbandī Mujaddidī order. I desire to reproduce a part of it [which follows]. All ability is from Allāh….

…. To proceed. Mankind consists of two components. One is the body and the other is the soul. The body's relation is with the created world, the apparent material world. It can be compared to the home. Its inhabitant is the soul, which is related to the world of the command, the inner world. The two components have unique requirements. In order to preserve and grow, the body requires nutrition. The soul also requires nutrition, but its nutrition and tranquillity lie in abundant remembrance of Allāh, and following the best of examples صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

یاد حق آمد غذا ایں روح را مرہم امد ایں دل مجروح را

Remembrance of al-Ḥaqq is indeed the food of the soul;
And the balm for a wounded heart. (Rūmī)

If the body's permissible natural needs are not fulfilled and care is not taken, then various illnesses will afflict the body. In the same way, if the necessities of the soul are not met and ugly character not avoided, then spiritual diseases will encompass it. Just as pneumonia, malaria, tuberculosis and typhoid are the names of physical diseases, in the same way, pride, vanity, ostentation, gossip, rancour, malice, jealousy, greed, lust etc. are the names of spiritual diseases.

Remember that physical diseases weaken the body and disturb outer actions. Similarly spiritual diseases, or sins, affect the heart and weakens one's faith. Thus the Chief of both worlds صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When the slave commits a sin, then a black spot falls on his heart. When he stops and repents, then his heart is cleansed. If he continues the sin, then the black spot increases, until his entire heart blackens."

This is the same rust about which Allāh says:

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

Never! Rather their hearts have rusted with what they have acquired. [al-Muṭāffifīn: 14]

This rust or black spot is called "spiritual disease" or "disease of the heart." This disease increases through sin, whether it be mental or physical, until the heart becomes so impaired, that it becomes blind in distinguishing truth from falsehood. It forgets the favours of the True Master. It turns away from His obedience, and instead, follows the ego and Satan. The Divine Word has no effect on such a person with a diseased heart, whereas Allāh says:

تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

The very skins of those who fear their Cherishing-Lord tremble at [the recitation of the Qur'ān]…. [az-Zumar: 23]

Allāh forbid! Has the effect of the Qurʾān come to an end? No! Never! The effect still remains in the Qurʾān and will remain forever. However, for the heart to absorb the Qurʾān's effect it is conditional that the heart fears Allāh. This condition is not fulfilled in heedless hearts, thus such hearts remain deprived of the light of the Qurʾān.

The Accepted Messenger ﷺ said, "There is in the body a piece of flesh. When it is sound, the entire body will be sound. When it is corrupt, then the entire body will be corrupt. Know, it is the heart."[189]

It is with this in mind that a poet offered the following advice:

دل کے بگاڑ ہی سے بگڑتا ہے آدمی
جس نے اسے سنبھال لیا وہ سنبھل گیا

Man is ruined from the ruin of the heart;
He who cares for it, is taken care of.

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[189] *al-Bukhārī, Muslim*

Cure for Spiritual Diseases

A Ḥadith states:

لَمَا خَلَقَ اللهُ داءً خَلَقَ لَهُ دَواءً

"Allāh has created a cure for each disease He created."

Thus just as there is some cure or the other, for very physical disease, there is also a cure for every spiritual disease. This cure is Allāh's remembrance, for the Ḥadīth proves it so:

لِكُلِّ شَيْءٍ صَقَالَةٌ وَ صَقَالَةُ الْقُلُوبِ ذِكْرُ اللهِ

"Everything has a polish, and the polish of the heart is Allāh's remembrance."[190]

Within the ambit of the blessings of Allāh's remembrance, are the following Words of Allāh:

أَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ

Lo! By the remembrance of Allāh do hearts find contentment [ar-Raʿd: 28]

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْراً كَثِيراً

O you who believe! Remember Allāh, with much remembrance. [al-ʾAḥzāb: 41]

In his commentary to the above verse, al-Ḥāfizh ʾIbn Kathīr quotes the statement of ʾIbn ʿAbbās ﷺ:

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[190] *Al-Bayhaqī*

إن الله لم يفرض [على عباده] فريضة إلا [جعل لها حدا معلوما ، ثم] عذر أهلها في حال عذر ، غير الذكر ، فإن الله لم يجعل له حدا ينتهي إليه ، ولم يعذر أحدا في تركه ، إلا مغلوبا على تركه ، فقال) : فاذكروا الله قياما وقعودا وعلى جنوبكم [النساء : 103] ، بالليل والنهار ، [في البر والبحر] ، وفي السفر والحضر ، والغنى والفقر ، والصحة والسقم ، والسر والعلانية ، وعلى كل حال

"Indeed Allāh has not decreed upon His slaves an obligation except that He set known limits and then allowed excuses for its people during the state of being excused, except for Ẓikr. For indeed Allāh did not set an extreme at which it ends. Nor did He excuse anyone from abandoning it, except for one compelled to leave it. Hence He commanded them in all states and says, 'Remember Allāh standing, sitting and on your sides...' and night and day, on land and at sea, during travel and when at home, during wealth and during poverty, during health and during illness, secretly and publicly."

Hazrat ʿĀ'ishah ﵂ said:

كَانَ رَسولُ اللهِ صلى الله عليه و سلم يَذْكُرُ اللهَ عَلَى كُلَّ أَحْيَانِهِ

"Rasūlullāh ﷺ would remember Allāh during his every moment."

Hazrat ʾAbū Mūsā al-ʾAshʿarī ﵁ narrated that Rasūlullāh ﷺ said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لاَ يَذْكُرُ رَبّهُ، مَثَلُ الحَيِّ وَالمَيِّتِ

"The comparison of he who remembers his Cherishing-Lord and he who does not remember his Cherishing-Lord is that of the living and the dead."

It is as if the heedless person wastes his life.

جو غفلت میں تو نے زمانہ گنوایا

تو پھر ی سمجه زندگانی گنوائ

That time you have lost in heedlessness;
Understand that it is your life you have lost.

In short, preservation of one's spiritual life, curing spiritual illness and success in both worlds is attained through divine remembrance. When the seeker of rectification engages in frequent Ẓikr, then Allāh's love so fills his heart that the seeker abandons his own likes, pleasures and desires to align his every deed and word with the wish and pleasure of Allāh. Because Allāh dislikes open sin and lewdness, the seeker will abstain from despicable and lewd acts and instead involve himself in pious deeds. As a result, his unworthy qualities are eradicated and he becomes one of noble character. This is in essence the purification of the ego and the inner self which is the primary function of *Taṣawwuf* and *Sulūk*.

Bear in mind that some of the verses and Ḥadīth which have been quoted here, are applied specifically to remembrance of the heart (quiet Ẓikr) and some are applied to both remembrance of the heart and remembrance with the tongue. Situations arise every day wherein the *Sharīʿah* prohibits Ẓikr with the tongue, or wherein one is forced not to engage in it, for example, remembrance with the tongue is prohibited when answering the call of nature; and when one eats, drinks or talks, then by force of circumstance, one is unable to remember Allāh with the tongue. Thus remembrance of the heart is such a Ẓikr in which one's remembrance and mind can remain at all times. It should not be terminated.

Necessary Clarification

Bear in mind that the original meaning of Ẓikr is to free oneself of heedlessness and to make one's heart independent of all besides Allāh and to turn to Allāh every moment with delight and zeal. This state of non-stop attention to Allāh, having your heart present in Allāh's court, is

known as "remembrance of the heart," "silent remembrance," and "remembrance of the undistinguished one."[191]

Ẓikr and Meditation of Naqshbandīyah Mujaddidīyah

Lesson 1 – Remembrance of "Allah"

The method of Ẓikr of *'Ism Ẓāt* – Name of the Being (Allāh), is to place the tongue on the palate, free the heart of all worried thoughts and distractions. Locate the tongue of the heart –the distance of two fingers below the left nipple, in the direction of your side. From there recite the blessed Name, "*Allāh! Allāh*." Keep the meaning in mind - this is the Being who is the amalgamation of all attributes of perfection, and is free of any form of blemish; the Being upon whom we have brought faith. Keep this Ẓikr constantly in mind, so that your heart starts to beat with divine remembrance.

Lesson 2 –Laṭīfah Rūḥ (Subtlety of the Soul)

Laṭīfah Rūḥ is located two fingers below the right nipple. After Lesson One, continue your Ẓikr from this spot.

Lesson 3 – Laṭīfah Sirr (The Secret Subtlety)

Now make your Ẓikr from Laṭīfah Sirr. It is in line with the left nipple, two fingers away from the chest.

Lesson 4 – Laṭīfah Khafī (The Hidden Subtlety)

Now make your Ẓikr from Laṭīfah Khafī. It is in line with the right nipple, two fingers away from the chest.

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[191] *Shajarah Ṭayyibah, p. 30*

Lesson 5 – Laṭīfah ʾAkhfā (The Most Hidden Subtlety)

Now make your Ẓikr from Laṭīfah ʾAkhfā. It is in the centre of the chest. Now Ẓikr is made from all five subtleties.

Lesson 6– Laṭīfah Nafs (The Ego Subtlety)

Now make your Ẓikr from the Laṭīfah Nafs. It is in the middle of the forehead.

Lesson 7– Laṭīfah Qālab (The Torso Subtlety)

Laṭīfah Qālab is connected to the entire body of man. Through this Ẓikr, every hair on the body starts to remember Allāh. It is called *Sulṭānul ʾAẓkār*. *Sulṭānul ʾAẓkar* is located between the brain and the skull and joins in the Ẓikr of the entire body.

You should know that Laṭīfah Nafs and the four elements are related to the world of creation, but every Subtlety of the world of creation originates with some Subtlety from the world of the command. Thus the heart's origin is the Ego's origin. The origin of the Soul is the origin of Air. The origin of the Secret is the origin of Water. The origin of Khafī is the origin of fire. The origin of the ʾAkhfā is the origin of earth. The existence and destruction of Subtleties of the material world is based on the origin of the Subtleties of the Spiritual world. For example, the existence and destruction of Laṭīfah Nafs is based on the manifestation of the qualities of mobility, which is the origin of Laṭīfah Qalb. The existence and destruction of the Wind Element is based on the manifestation of the qualities of stability, which is the origin of the Laṭīfah Rūḥ. The existence and destruction of the Fire Element is based on the manifestation of the qualities of repulsion, which is the origin of Laṭīfah Khafī. The existence and destruction of the Earth Element is based on the manifestation of the qualities of attraction, which is the origin of Laṭīfah ʾAkhfā.

Lesson 8 – Negation (lā ʾilāha) and Affirmation (ʾillallāh)

Take a breath from below your navel and imagine you are raising the word *lā* to the brain. Now place ʾ*ilāha* on the right shoulder and bring it

below. Then strike *ʾillallāh* on the heart in such a manner that its effect touches the other Subtleties as well. When letting out the breath, recite *Muḥammadur Rasūlullāh*, concentrating on the meaning. This Ẓikr is conditional upon keeping the meaning in mind, that there is no other goal and none worthy of worship besides the Being of Allāh.

When reciting the negation (*lā*), then negate your own being and the being of all that is in existence. When reciting the affirmation (*ʾillallāh*), then keep Allāh's pure being in mind. In addition, it is a condition for every Ẓikr that you should with the utmost humility say for a few times, "O Allāh! You indeed are my goal. Grant me Your pleasure, love and forgiveness."

It is necessary to keep your attention on your heart, and keep your heart's attention on the Being of the Creator Most High. This is because without these two things, it will be difficult to attain *nisbah*.

This attention is called "awareness of the heart." Then work on protecting the heart from all worrisome thoughts, so that thoughts do not gain domination. This is known as *Nigāhdāsht* (maintenance). The benefits of holding one's breath include heating the heart, taste, softness, negation of dangers and progress in love for Allāh. It is also possible that it develops *Kashf*. It is necessary to observe odd numbers when doing the Ẓikr of Negation and Affirmation. That is why it is also called *wuqūf ʿadadī* (awareness of number). This method is narrated from Hazrat Khiḍr عَلَيْهِ ٱلسَّلَامُ. He taught it to Khwājah ʿAbdul Khāliq Ghajadwānī رَحِمَهُ ٱللَّهُ. If after 21 times, no benefit is seen, then consider the practice not to have borne the desired fruit and begin anew, taking all the conditions into proper consideration. Allāh knows best and His knowledge is complete.

Lesson 9 –lā ʾilāha ʾillallāh with the Tongue

The system applies to reciting *lā ʾilāha ʾillallāh* with the tongue, except that you do not hold your breath. The lowest amount is 12 *tasbīḥ* [1200] and the highest is 5 thousand. If the *sālik* exceeds that, then the benefit is for him.

Lesson 10 – Meditation of Mortality

Fayḍ is derived from that Being who is the amalgamation of all perfect attributes and is free of every blemish and termination. The *Fayḍ* arrives on my Heart Subtlety.

Lesson 11 – First Meditation

The meditator should consider his Laṭīfah Qalb aligned to the Blessed Laṭīfah Qalbof Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ask with the tongue of the mind, "O Allāh! You placed *Fayḍ* of the mobility manifestation from Laṭīfah Qalb of the Chief of the world صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ onto Laṭīfah Qalbof Hazrat ʾĀdam عَلَيْهِ السَّلَامُ. Now through the media of the great guides, place it on my Heart Subtlety.

Lesson 12 – Second Meditation

The meditator should consider his Laṭīfah Rūḥ aligned to the Blessed Laṭīfah Rūḥ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ask with the tongue of the mind, "O Allāh! You placed the *Fayḍ* of stability manifestation from the Laṭīfah Rūḥ of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ onto the Laṭīfah Rūḥ of Hazrat Nūḥ and Hazrat ʾIbrāhīm عَلَيْهِمَا السَّلَامُ. Now through the media of the senior guides, place it on my Laṭīfah Rūḥ.

Lesson 13 – Third Meditation

The meditator should consider his Laṭīfah Sirr aligned to the Blessed Laṭīfah Sirr of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ask with the tongue of the mind, "O Allāh! You placed the *magnificence of being* manifestation from the Laṭīfah Sirr of Chief of all the Messengers صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ onto the Laṭīfah Sirr of Hazrat Mūsā عَلَيْهِ السَّلَامُ. Now through the media of the great guides, place it on my Laṭīfah Sirr .

Lesson 14 – Fourth Meditation

The meditator should consider his Laṭīfah Khafī aligned to the Blessed Laṭīfah Khafī of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ask with the tongue of the mind, "O

Allāh! You placed the *Fayḍ* of repulsion manifestation from Laṭīfah Khafī of the Delight of all the world صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ onto Laṭīfah Khafī of Hazrat ʾĪsā عَلَيْهِ السَّلَامُ. Now through the media of the senior guides, place it on my Laṭīfah Khafī.

Lesson 15 – Fifth Meditation

The meditator should consider his Laṭīfah ʾAkhfā aligned to the Blessed Laṭīfah ʾAkhfā of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ask with the tongue of the mind, "O Allāh! You placed the *Fayḍ* of attraction manifestation onto the Blessed Laṭīfah ʾAkhfā of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Now through the media of the senior guides, place it on my Laṭīfah ʾAkhfā.

Warning

Regard the Subtlety through which is the arrival point of *fayḍ* to be like a series of crystals reflecting through the chain of Mashāʾikh right up till Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, fulfilling the implication of [what Allāh says in a Ḥadīth Qudsī]:

أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ

"I decide according to the thought of My slave about Me."

And Allāh says:

وَمَا ذٰلِكَ عَلَى اللهِ بِعَزِيزٍ

That is no great Matter for Allāh. [ʾIbrāhīm: 20]

Lesson 16 –Meditation of Togetherness, Minor Sainthood

Allāh says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And He is with you wherever you may be [al-Ḥadīd: 4]

Keeping the above in mind, believe with a firm heart that, "*Fayḍ* comes from the Being who is with me and with every atom in the universe, in a manner appropriate to His majesty. The origin of this *Fayḍ* is the circle of minor sainthood. This is the sainthood of the great saints. It is the shadow of the divine Names and Attributes, whose *fayḍ*'s arrival point is my Heart Subtlety."

Major Sainthood: There are three circles, encompassed in a single arc.

Lesson 17 – Intention of the First Circle

Allāh says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are closer to him than his jugular vein. [Qāf: 16]

Keeping the above in mind, think in your heart that, "*Fayḍ* comes from the Being who is closer to me than my own life, in a manner appropriate to His majesty. The *fayḍ*'s arrival point is my Ego Subtlety and the five Subtleties of the world of command (spiritual world). The origin of this *Fayḍ* is the first circle of major sainthood. This is the sainthood of the Prophets themselves عَلَيْهِمُ السَّلَامُ and is the origin of the circle of minor sainthood."

Lesson 18 – Intention of the Second Circle, Major Sainthood

Allāh says:

يُحِبُّهُمْ وَ يُحِبُّوْنَهُ

Allāh will love them and they will love Him." *[al-Mā'idah: 54]*

Keeping the above in mind, think in your heart that, "*Fayḍ* comes from the Being who befriends me and I befriend Him. The origin of this *Fayḍ* is the second circle of major sainthood. This is the sainthood of the Great Prophets themselves عَلَيۡهِمُ ٱلسَّلَامُ and is the origin of the first circle. The *fayḍ*'s arrival point is my Laṭīfah Nafs."

Lesson 19 – Intention of the Third Circle of Major Sainthood

Allāh says:

يُحِبُّهُمۡ وَ يُحِبُّوۡنَهُ

Allāh will love them and they will love Him." *[al-Mā'idah: 54]*

Keeping the above in mind, think in your heart that, "*Fayḍ* comes from the Being who befriends me and I befriend Him. The origin of this *Fayḍ* is the third circle of major sainthood. This is the sainthood of the Prophets themselves عَلَيۡهِمُ ٱلسَّلَامُ and is the origin of the second circle. The *fayḍ*'s arrival point is my Laṭīfah Nafs."

Lesson 20 – Intention of the Arc

Allāh says:

يُحِبُّهُمۡ وَ يُحِبُّوۡنَهُ

Allāh will love them and they will love Him." *[al-Mā'idah: 54]*

Keeping the above in mind, think in your heart that, "*Fayḍ* comes from the Being who befriends me and I befriend Him. The birthplace of this *Fayḍ* is the Arc of major sainthood. This is the origin of the third circle. The *fayḍ*'s arrival point is my Laṭīfah Nafs."

Lesson 21 – Meditation on the Name azh-Ẓhāhir اَلظَّاهِر

Fayḍ comes from the Being who is named *azh-Zhāhir* (The Manifest/ Apparent/ Outer). The *fayḍ*'s arrival point is my Laṭīfah Nafs and all five Subtleties of the World of Command.

Lesson 22 – Meditation on the Name al-Bāṭin اَلْبَاطِن

Fayḍ comes from the Being who is named *al-Bāṭin* (The Hidden/ Subtle/ Inner). The origin of the *fayḍ* is the circle of the highest sainthood, which is the sainthood of the highest angels. The *fayḍ*'s arrival point is all three Elements, excluding the Earth Element.

Lesson 23 – Perfection of Prophethood

Fayḍ comes from that special Being who is the origination of the perfection of Prophethood. The *fayḍ*'s arrival point is the Earth Element.

Lesson 24– Perfection of Messengership

Fayḍ comes from that special Being who is the origination of the perfection of the state of the Messengers. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 25– Perfection of ʾUlul ʿAzm[192]

Fayḍ comes from that special Being who is the origination of the perfection of the ʾUlul ʿAzm. The *fayḍ*'s arrival point is my structure of Monotheism.

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[192] ʾUlul ʿAzm, those of Resolve, are Nūḥ عَلَيْهِ ٱلسَّلَامُ, ʾIbrāhīm عَلَيْهِ ٱلسَّلَامُ, Mūsā عَلَيْهِ ٱلسَّلَامُ, ʾĪsā عَلَيْهِ ٱلسَّلَامُ and Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ - Translator

Lesson 26– Reality of the Divine Kaʿbah

Fayḍ comes from that Being whose existence is absolutely necessary, to Whom everything which might possibly exist prostrates to, and Who is the origination of the reality of the divine Kaʿbah. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 27– Reality of the Magnificent Qurʾān

Fayḍ comes from that incomparable, perfect, all-encompassing Being Who is the origination of the reality of the Magnificent Qurʿān. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 28– Reality of Ṣālāh

Fayḍ comes from that incomparable, perfect, all-encompassing Being Who is the origination of the reality of Ṣalāh. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 29– Reality of Maʿbūdīyah Ṣarf[193]

Fayḍ comes from that Being Who is the origination of the state of alone being worshipped. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 30 – Reality of the State of ʾIbrāhīm عَلَيْهِ السَّلَام

Fayḍ comes from that Being Who is the origination of the Ibrāhīmī state. The *fayḍ*'s arrival point is my structure of Monotheism.

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[193] If the term is the Arabic *Ṣarf* then it means "turning" (to the One worthy of worship). If it is the Urdu usage of *Ṣarf* then it means "only". These are not necessarily contradictory but I do not know which language is being referenced – Translator.

Lesson 31 – Reality of the State of Mūsā عَلَيْهِ السَّلَام

Fayḍ comes from that Being Who is the origination of the Mūsawī state. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 32 – Reality of the State of Muḥammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم

Fayḍ comes from that Being Who is the origination of the Muḥammadī state. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 33 – Reality of the State of ʾAḥmad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم

Fayḍ comes from that Being Who is the origination of the ʾAḥmadī state. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 34– Reality of Ḥubb Ṣarf[194]

Fayḍ comes from that Being Who is the origination of the state of He alone Who should really be loved. The *fayḍ*'s arrival point is my structure of Monotheism.

Lesson 35– Circle of You will not be helped (lā taʿīn)

Fayḍ comes from that Special Being Who is the origination of the Circle of You will not be helped. The *fayḍ*'s arrival point is my structure of Monotheism.

اَلْحَمْدُ لله عَلَى نَعْمَائِهِ وَ آلَائِهِ الْكَامِلَةِ حَمْدًا كَثِيْرًا طَيِّبًا،

وَ الصَّلَاةُ وَ السَّلَامُ عَلَى نَبِيِّهِ وَ آلِهِ وَ عِتْرَتِهِ وَ أَتْبَاعِهِ أَجْمَعِيْنَ ـ آمِيْن

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[194] As per previous footnote on *Ṣarf* – Translator.

All praise belongs to Allāh for His perfect bounties and favours, pure, many favours. Salutations and peace be upon His Prophet, his family, his progeny and all his followers - ʾĀmīn![195]

Terminology of the Naqshbandīyah upon which this Order is Based

There are 11 terms. The first eight are quoted from Khwājah ʿAbdul Khāliq رَحِمَهُ ٱللَّهُ, and the next three are quoted from Khwājah Bahāʾud Dīn Naqshband رَحِمَهُ ٱللَّهُ. They are as follows:

1. ***Hosh dar Dam*** **– Alert every breath**. The *sālik* should be aware that every breath can be spent being alert or heedless.
2. ***Nazhar bar Qadam*** **– Gaze on the foot.** When walking, the *sālik* should not extend his gaze beyond where he steps. When he is in company, he should face the company and not turn left and right, lest it results in terrible corruption and loss of the goal.
3. ***Safar dar Waṭn*** **– Journey to the homeland**. The *sālik* moves from his human undesirable traits towards angelic traits.
4. ***Khalwat dar ʾAnjuman*** **– Isolation in public**. Whatever condition the *sālik* might be in, whether he is alone or in public, eating, walking, talking etc. his heart is in reality alone and engaged with Allāh.
5. ***Yād kard*** **– To remember**. This refers to the remembrance of Allāh Most High. Engage in it every moment.
6. ***Bāz Gasht*** **– To return**. Recite the following Duʿāʾ a few times with utter humility during your Ẓikr, "O Allāh! You and Your pleasure are my aims. Grant me Your love and recognition."
7. ***Nigāhadasht*** **– Maintenance**. Keep all dangers and whispers of the self far from the heart.

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[195] These recitations and meditations are attributed to Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ. He upheld an extreme level of following the Sunnah and fiercely hated Iinnovation. So how can there be any question of these being innovations? You may safely follow and practice upon this, or at least accept it. This would be the more cautious route - Maḥbūb ʾAḥmad.

8. ***Yād dāsht* – Notation**. The *sālik* should remember the Being of Allāh without any interrupting words and thoughts.
9. ***Wuqūf Zamanī wa Hosh dar Dam* – Time Awareness and alert to every breath**. Both amount to the same thing.
10. ***Wuqūf ʿAdadī* – Number Awareness**. Observe odd numbers when releasing the breath.
11. ***Wuqūf Qalbī* – Heart Awareness**. The *sālik* should be aware from his heart which is located below the left breast.[196]

This is an appropriate place for me to quote the entire chapter of *Ṭarīqah Naqshbandīyah Mujaddidīyah* for the sake of additional insight. The chapter is extracted from *Miʿyārus Sulūk*, written by Hazrat Shāh Muḥammad Hidāyat ʿAlī Naqshbandī Mujaddidī Jawnpūrī رَحِمَهُ ٱللَّهُ.

Ṭarīqah Naqshbandīyah Mujaddidīyah

An important pillar of the Naqshbandī order is Hazrat Imām Rabbānī Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ. The addition of the word, "*Mujaddidīyah*" to "*Naqshbandīyah*" is due to his noble personality. The lives of the personalities of this order was indeed most amazing and wonderful. The greatest of saints can rightfully be astonished at the lofty stages they gained; their understanding and their wisdom.

Inshāʾallah I shall write briefly on his praiseworthy qualities and likable character, later in this book. Here I restrict myself to writing on the reason for the word "*Mujaddid*" (re-newer) and necessary words from his spiritual recognition which the seekers learnt about. He properly clarified the science of *Sulūk* and showed what *Ṭarīqah* is, like a clear mirror. Through his blazing torch of knowledge and spiritual recognition, he showed a clear and simple path to the followers of truth, and saved them from the path of error and ambiguity. Such words and spiritual stations are not recorded for those saints who passed before him, which he therefore established anew. That is why he is termed *Mujaddid*. The

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196 Subhānallāh! How excellent are these terminologies upon which the Naqshbandīyah order is founded! Why should they not result in goodness, blessings and reaching Allāh? (*ʾAqwāl Salaf, part2, p214*)

Ṣūfiyā' before him, *may Allāh's mercy be upon them all*, had only informed about the Subtleties of the heart and soul. Some also spoke about the Laṭīfah Sirr. He however explained the Heart, Soul, Secret, Khafī and 'Akhfā – all five Subtleties – and where they are located in the human body, their colours and their lights. For an explanation of this, a writing of Khwājah 'Abdul 'Aḥad رَحِمَهُ ٱللَّهُ, the grandson of Hazrat Mujaddid 'Alfi Thānī رَحِمَهُ ٱللَّهُ, is sufficient. Shāh Walī'ullāh رَحِمَهُ ٱللَّهُ had recorded that writing in his book, *'Intibāh fī Salāsil 'Awliyā'illāh*. The writing is as follows:

My beloved sister, the worshipper of Allāh, had enquired from me in regards the Subtleties of humans. So know that there are five human Subtleties – Heart, Soul, Secret, Khafī and 'Akhfā. They are from the World of Command, which is above the Throne of Allāh. It is also called Lā Makān (No Place) and 'Ālamul 'Arwāḥ (World of Souls).

The Ultimate Truth, Most Majestic and High is He, through His perfect power, created an affection and relation between the Subtleties and the human body. He brought them down and placed each into an appropriate place in the human body. The heart is in the left of the chest, below the nipple. The Soul is more subtle than the Heart. It is opposite it to the right. 'Akhfā is a more beautiful Subtlety. It is in the exact centre of the chest. Secret is between the Heart and 'Akhfā. Khafī is between the Soul and 'Akhfā.

Within the ambit of each Subtlety is a sainthood attached to the footsteps of one of the five Great Messengers ('Ulul 'Azm). Thus the sainthood of Heart is attached to the footsteps of Hazrat 'Ādam, peace be upon our Prophet and upon him. The sainthood of Soul is attached to the footsteps of Hazrat 'Ibrāhīm, peace be upon our Prophet and upon him. The sainthood of Sirr is attached to the footsteps of Hazrat Mūsā, peace be upon our Prophet and upon him. The sainthood of 'Akhfā is attached to

the footsteps of Hazrat Muhammad, the Seal of all Prophets, salutations and peace be upon them all.[197]

Know that the difference between the footsteps of the saints is based on the path of these Subtleties. He who walks in the footsteps of Hazrat ʾĀdam عَلَيْهِ السَّلَامُ has the sainthood of Heart. Such a person has the capability of one rank out of the five ranks. He who walks in the footsteps of Hazrat ʾIbrāhīm, peace be upon our Prophet and upon him, has the sainthood of Soul. Such a person has the capability of two ranks out of the five ranks. He who walks in the footsteps of Hazrat Mūsā عَلَيْهِ السَّلَامُ has the sainthood of Secret. Such a person has the capability of three ranks out of the five ranks. He who walks in the footsteps of Hazrat ʿĪsā عَلَيْهِ السَّلَامُ has the sainthood of Khafī. Such a person has the capability of four ranks out of the five ranks He who walks in the footsteps of Hazrat Chief of the World صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ has the sainthood of ʾAkhfā. This is the greatest, highest and best of all ranks. A person of such sainthood has the capability of all five ranks of sainthood.

Know that the difference between the footsteps amongst the Prophets is not based on the path of these Subtleties, but is due to the path of Prophethood. Thus whoever amongst these sacred personalities is ahead of the others in this path, will be regarded as more virtuous than the others. Thus since the Prophethood of Hazrat Mūsā عَلَيْهِ السَّلَامُ takes precedence over that of Hazrat ʿĪsā عَلَيْهِ السَّلَامُ, he is more virtuous than Hazrat ʿĪsā عَلَيْهِ السَّلَامُ, despite the fact that in terms of the rank of sainthood, Hazrat ʿĪsā عَلَيْهِ السَّلَامُ is superior, as has been written above.

Secondly, you should know that if the guide and trainer is sincere for the religion of the seeker, then it is possible that he will bring the seeker onto those stages which he had traversed himself and let him reach the stage of Muḥammadī sainthood, even if the murīd possesses minor capabilities himself.

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[197] It appears that Laṭīfah Khafī associated with Hazrat ʿĪsā عَلَيْهِ السَّلَامُ has been omitted. Also, in Tafsīr, Hazrat Nūh عَلَيْهِ السَّلَامُ is generally accepted as the first of the Messengers of Resolve, not Hazrat ʾĀdam عَلَيْهِ السَّلَامُ - Translator.

I have discussed the matter at great length beyond the limit. I wished to be excused and that she keep the remainder of the discussion for some other time. However, she asked about lights and the colours of the Subtleties. So know that each person has said and written something different according to his personal kashf and what he has seen. So he made his own interpretation according to the personal occurrence and his information. What I write however, is what I understand from what I extract from the High Hazrat.

Know that the Heart's light is yellow; the Soul's light is red; the Secret's light is white; The Khafī's light is black; and the 'Akhfā's light is green.

As for the reality of the Ego which she enquired about, know that the Filthy Ego is from the world of creation and its place is in the brain. It is associated with sensuality, evil and filth. Just like its associated Subtleties, it made the Pure Subtleties apparent and claimed leadership and wisdom, acting a corrupting influence upon all the parts and Subtleties. Through the deception of the accursed Satan, it imbued all its Subtleties and parts with its despicable attributes. Then by being deprived of turning attention to Allāh's court, it inflicted eternal loss.

As for those who accepted the help and guidance of the eternal grace, they were alert to its evil and filth. They avoided its plots and corruption. They turned their attention to the pure court. They attained eternal bliss. When the Ego is clean and purified and completely abandons all its despicable qualities, he is definitely through the generosity of Allāh Most Pure, granted a great status of sainthood, proximity to Allāh, visions and the station of pleasure. All the human Subtleties mentioned above become purged. His character becomes most lofty. After the attainment of perfection, it is placed on the throne of the chest and bestowed with all the Subtleties of leadership and wisdom. It is an amazing enigma that he who is most filthy, becomes the noblest after purification and enlightenment. As Allāh says:

فَأُوْلَئِكَ يُبَدِّلُ اللهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

Those are the ones whom Allāh changes their evil into good. [al-Furqān: 70]

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ *said:*

خِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الإِسْلامِ إِذَا فَقِهُوا

The Best of you in Jāhilīyah will be the best of you in Islām when you have understanding.

و السلام على من اتبع الهدى

Peace be upon those who follow guidance.

NOTE: The five Subtleties of the World of Command are: Heart, Soul, Secret, Khafī and ʾAkhfā. The World of Command is that where He said, "*Kun*" (be) and then established His position [as appropriate to His Majesty]. He created five Subtleties of the World of Creation: Water, Earth, Wind, Fire and the ultimate of all, the Laṭīfah Nafs. He made the location of the Laṭīfah Nafs in the forehead, and its colour is white, somewhat dark blue. The Subtleties of the World of Creation on the other hand, were created in stages.

Thus certain seekers of the truth, such as the Shaykh, may Allāh be pleased with him, have seen as they have stated to have seen. They have been witnessed in *Sulūk* and no differences have been found, except for the fact that his station of sainthood, which is called *Waḥdatul Wujūd* (Unity of Being) in the terminology of the Ṣūfiyāʾ, was far above that of most Ṣūfiyāʾ. Hazrat ʾImām Rabbānī رَحِمَهُ اللهُ verified this station and traversed many stations which is not proven from past Ṣūfiyāʾ. This was the special recognition of Hazrat.

He said that the difference from one station to another is like the difference between a drop and the sea. One can understand the concept of drop and sea through this example. A half *ser*[198] of [wheat] of the

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[198] 1 *Sèr* = 933.10 g

Ṣaḥābah ﷺ is superior to every Muslim, saint or commoner, spending Mount Uḥud in gold and silver in charity. Similarly the power of all the saints cannot equal the sainthood of a single Ṣaḥābī ﷺ. Similarly the faith of Hazrat ʾAbū Bakr ﷺ outweighs the faith of the entire ʾUmmah combined. The basis of this is from Allāh's Saying:

فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ

He has given preference to some of you over others… [an-Naḥl: 71]

By the grace of Allāh, thousands of scholars and the pious and hundreds of thousands of seekers have attained these stations, and no longer found any doubt about the saying of Hazrat Shaykh رَحِمَهُ ٱللَّهُ. Thus Hazrat Mirzā Mazh-har Jān-e-Jānān Shahīd رَحِمَهُ ٱللَّهُ stated, "There no longer remains any doubt about the path of Hazrat Shaykh, may Allāh be pleased with him. Thousands of the pious have traversed these stations and verified them."[199]

We shall now reproduce the topic of the Ten Subtleties from the book, *Kalīd-e-Maʿārif*. The author was Hazrat Mawlānā Muḥammad ʿĀrif Ṣiddīqī Harsinghpūrī رَحِمَهُ ٱللَّهُ, Khalīfah of Hazrat Mawlānā Muḥammad ʿAlī Mūngīrī Naqshbandī Mujaddidī رَحِمَهُ ٱللَّهُ:

> Know that Allāh has blessed mankind with five external senses and five internal senses.
>
> The five external senses are: *Sāmiʿah* (Hearing), *Bāṣirah* (Sight), *Shāmmah* (Smell), *Ẓāʾiqah* (Taste) and *Lāmisah* (Feeling).
>
> The five internal senses are *Mushtarikah* (Joint), *Mutakhayyalah* (Imagination), *Wāhimah* (Fancy),

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[199] *Maʿārifus Sulūk, p. 55*

Mutaṣarrifah (Implementation) and *Ḥāfizhah* (Memory).

The internal senses are subservient to the intelligence. The intelligence is minister to the soul. The soul is the queen of the material elements of humanity. The material elements of mankind are four: water, wind, fire and earth. Combined with a fifth aspect of Ego or Spirit, these are the five of the created world, just as there are five of the World of Command: Heart, Soul, Secret, Khafī and ʾAkhfā.

Just as the internal and external senses total ten, so do the four elements, plus Ego, Heart, Soul, Secret, Khafī and ʾAkhfā total another ten. The World of Creation is created slowly in stages and is interfaced through the senses. The World of Command was created instantly by the command of kun (be) and is not interfaced with the senses.

The origin of the Subtleties of the World of Creation is the Subtleties of the World of Command. The origin of the Ego is the Heart. The origin of Wind is the Soul. The origin of Water is the Secret. The origin of Fire is the Khafī. The origin of Earth is the ʾAkhfā.

The World of Command is one of light and unadulterated Subtlety. The World of Creation has a thickness and darkness to it. Allāh has addressed this to Mankind, His noblest of creation and most complete manifestation, in such a manner that the essences of the ten items listed, from the two Worlds, have been placed here. These are called the "Ten Subtleties" in the terminology of the Ṣūfiyā'.

Allāh's power is so amazing and astonishing. He placed these light and Subtle items from the World of Command in mankind's dark heart. Physical sensuality so seduces man, that he utterly forgets the joy of being alone and close to Allāh and pays no heed to his origin. Then through lessons on Ẓikr, mental effort and focus from the guide, the goal is attained of awakening the Subtleties from their heedlessness, to reach

their reality and turn attention to the origin. After continuous progress, the Real Goal is reached. [200]

In addition to the above, the topics of Ẓikr, Shughl and meditation are discussed in *Kalīd-e-Maʿārif* and *Miʿyārus Sulūk*. The daily practices and Shughl of the Naqshbandīyah are recorded in *al-Qawl al-Jamīl*. The travellers of the path would benefit much by referring to the original books. It is Allāh who bestows ability.

Explanation of Ẓikr and Shughl

From: Kalīd-e-Maʿārif

The aim of traversing the Subtleties is to reach Allāh and to be permanently present. The Mashāʾikh have explained two methods of attaining this greatest of blessings. The first is Ẓikr and the second is *Fikr* [worry, encompassing Shughl and Meditation]. Ẓikr is to remember the Pure Being, whether by means of *Tasbīḥ* (subḥānāllāh), *Tahlīl* (lā ʾilāha ʾillallā), recitation of the Qurʾān or other methods. Based on the time and keeping the hearts of the people of the era at ease, yet with the purpose of freeing the heart of all besides Allāh, the Naqshbandī Mashāʾikh have prescribed two beginning forms of Ẓikr – the Name of the Being (Allāh), and Negation-Affirmation.

Method of Taking the name of the Being

Perform the Ẓikr of, "Allāh" sitting either kneeling or crossed-legged. Recite 25 times:

أَسْتَغْفِرُ اللهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَ أَتُوْبُ إِلَيْهِ ، يَا رَبِّ اغْفِرْ لِيْ وَ تُبْ عَلَيَّ،

[200] *Kalīd-e-Maʿārif, p. 36*

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

ʾAstaghfirullāha Rabbī min kulli ẓambin wa ʾatūbu ʾilayhi. Yā Rabbighfir lī wa tub ʿalayya. Innaka Antat Tawwābur Raḥīm.

I seek forgiveness of Allāh, my Cherishing-Lord, for every sin and I turn in repentance unto Him. O My Cherishing-Lord! Forgive me and turn in forgiveness unto me. Indeed You are Oft-Accepting of Forgiveness, Most Merciful.

Keep the meaning in mind when reciting. Then turn your attention to the Laṭīfah Qalb and contemplate that "*Allāh, Allāh*" emanates from the heart. Keep your mind on that Being whose Name that is, and on whom we believe in. During this contemplation you should not move the tongue or any limb. If you sense movement arising in the heart or any limb, then absolutely do not pay any attention to it. Remain engaged in your contemplation. This prescribed sitting form should be done in the morning and again in the evening, but the contemplation described should never cease. Continue whether you are standing, sitting or walking, even up to this stage that your mind remains engaged in it even when talking and in the shops.

It is not meant that one must abandon all essential tasks simply to contemplate this. Rather one should strive to keep the thought constantly in mind. An overpowering condition is reached where one either abandons all work[201]; or one is so blessed with internal solitude, that no task is an obstacle to simultaneous contemplation. That attainment is *Khalwat dar ʾAnjuman* – Isolation in public.

Once the Heart is trained to remember Allāh, then in the same manner, turn your attention to the Laṭīfah Rūḥand contemplate that "*Allāh, Allāh*" emanates from the Soul. Keep your mind on that Being on whom we believe in and in whose thought I erase myself.

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[201] Which is one of the reasons Ẓikr should be prescribed and supervised by the Shaykh – Translator.

Once this Subtlety is set on course; that is, it constantly remembers without your deliberation and intentional thought, and when you turn your attention to it, you then notice that it is in fact engaged in Allāh's remembrance, then at that stage may you proceed with Ẓikr from the Laṭīfah Sirr. Thereafter Laṭīfah Khafī, then Laṭīfah ʾAkhfā, then Ego Subtlety each according to the initial prescribed method. Once a Subtlety remembers Allāh and you proceed to the next Subtlety, beware of not letting the previous Subtlety become heedless. When the chance of the four Element Subtleties arrives, then think that "*Allāh, Allāh*" emanates from every limb, in fact every hair of the body. This is called in the terminology of the Naqshbandīyah Mashāʾikh, *Sultānul ʾAẓkār*, the king of all remembrances.

The Mashāʾikh have written that the sign of the purification of a Subtlety, is that the light of that Subtlety will manifest on the seeker. Each Subtlety has a distinct colour. The light of the Heart is white, leaning towards yellow, just like the colour of the light of a lamp. The light of the Soul is red, like a pomegranate. The light of the Sirrshines like the moon. Khafī's light is an intense shiny black. ʾAkhfā's light is a most pleasant green shine from which the state of being loved drips. The light of Ego does not have a condition. However, in terms of the World of Creation, it is intense blue verging on black, although most of the time it remains colourless. In terms of the World of Command, its light is yellow, like that of the Heart. The reason for that is because both have the same origin.

Method of Negation-Affirmation

Bring up *lā* from the navel up to the brain. Now place ʾ*ilāha* on the right shoulder. Then strike ʾ*illallāh* on the heart. Ensure that the Ẓikr is made in odd numbers. At the end of the Ẓikr, recite in the mind:

مُحَمَّدٌ رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

Muḥammadur Rasūlullāh ṣallallāhu ʿalayhi wa sallam
Muḥammad is Allāh's Messenger, Allāh's salutations and peace be upon him.

All this should be done in the mind, there should be no movement of the body [tongue]. This Ẓikr can be done either through holding breath or without holding the breath. If it is done in the breath holding mode, then hold your breath beneath the navel. Then complete the Ẓikr as just described. However, bear odd numbers per each breath in mind. In other words you may recite it three, five or seven times then at the time of releasing that one breath, recite in the mind:

مُحَمَّدٌ رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

The Naqshbandī Mashā'ikh do not view the holding of the breath as compulsory. However, they do say that it is beneficial. If you do not hold the breath, then again after completing an odd number, recite in the mind:

مُحَمَّدٌ رَّسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

If holding the breath during Ẓikr results in heat and unease, then perform Shughl at that time. Focus on the heart and picture that the *Fayḍ* of Allāh is descending upon the heart like a drizzle and it is absorbing it. If the entire body is feeling heat, then picture the drizzle on the entire body. This will be of immense benefit. If you were unable to sleep, then Allāh willing, you will be able to. The heat, unease and anxiety will be dispelled. In short, if this Shughl is performed in conjunction with holding the breath, then Allāh willing, holding the breath will do no harm. However, observe the level of heat. The higher it rises, the more of the Shughl you should perform and picture Allāh's *Fayḍ* as a down pouring rain.

Pay regard to certain conditions for this Ẓikr.

First Condition:

When reciting "*lā 'ilāha*" keep in mind, "I worship none and prostrate to none..." When reciting "*'illallāh*" keep in mind, "…except for Allāh alone, I worship Him and prostrate unto Him." These thoughts are for the beginner.

When an intermediary seeker recites "*lā ʾilāha*" he keeps in mind, "I have no desire and no goal..." When reciting "ʾ*illallāh*" he keeps in mind, "...except for Allāh who alone is my aim and desire."

When one on the higher stages recites "*lā ʾilāha*" he keeps in mind his own negation and the negation of everything in existence. When reciting "ʾ*illallāh*" he keeps the existence of the Pure Being in mind.

The beginner keeps the meaning of the following in mind:

لَا مَعْبُوْدَ إِلَّا الله

Lā maʿbūd ʾillallāh – There is none worthy of worship besides Allāh

The intermediary keeps the meaning of the following in mind:

لَا مَقْصُوْدَ إِلَّا الله

Lā maqṣūd ʾillallāh – There is no goal besides Allāh

The higher level seeker keeps the meaning of the following in mind:

لَا مَوْجُوْدَ إِلَّا الله

Lā mawjūd ʾillallāh – There is none in existence besides Allāh.

Without keeping the meaning in mind, Ẓikr is useless.

Second Condition:

Intermediaries should after every few recitations, for example twenty-five recitations, supplicate with the utmost humility in the divine court, "You alone are my goal. For Your pleasure I sacrifice the world and the hereafter. Bestow me with Your recognition and love."

The Naqshbandī Mashāʾikh call this *Bāz Gasht* – To return.

Third Condition:

When focusing on the heart, its shape should not be thought about. Focus the heart on the Pure Being. Without these two, the object cannot be attained.

Fourth Condition:

The heart should avoid the dangers of the Ego. Whenever a danger arises, it should be repulsed. A white light shines during Negation-Affirmation Ẓikr. Sometimes other lights also shine. The reason is that a thought that remains of a Subtlety will result in the light of that Subtlety shining.

An Important Note

If something besides Allāh makes a relationship with the heart, or some bad habit seizes the heart, then during Negation-Affirmation, negate that thing. For example, if someone loves wealth, then in order to negate it, he should at the time of reciting, "*lā ʾilāha*" think, "I do not love wealth." Then when he recites, "*ʾillallāh*" he should think, "It is Allāh's love which is in my heart." In the same way whatever obstacle presents itself, can be removed in this way. By the grace of Allāh, the obstacle will be removed.

Hazrat Mirzā Mazh-har Jān-e-Jānan Shahīd رَحِمَهُ ٱللَّهُ said, "Despicable human qualities can be eliminated through Negation-Affirmation. Every day each despicable quality should be specified and negated with *lā* and replaced with Allāh's love. In that way the quality will be eliminated."

Hazrat Shāh Ghulām ʿAlī رَحِمَهُ ٱللَّهُ said, "Make much Negation-Affirmation with that thought in mind, and earnestly and humbly beseech Allāh to remove that despicable quality."

Shughl and Meditation

There are different forms of *Fikr* [concern, mental exertion] as well. According to different stations and conditions there are different relevant *Fikr*. These are also called *Shughl* and Meditation. Just as Hazrat ʾImām Rabbānī Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ prescribed various Ẓikr for the

cleansing of each Subtlety, he also prescribed meditations for each Subtlety.

Firstly, we should know what we mean by meditation. The Arabic word for it, *Murāqabah*, means "to wait." Thus the seeker, considering himself helpless and in need, awaits the *Fayḍ* of the Lord, putting his thought on a specific Subtlety on which it will arrive. The anxious gaze of his heart is so firm, it is like a cat watching a mouse hole, awaiting the mouse's arrival. Never mind averting his gaze, his body does not move in the slightest. This is generally the quality of meditation.[202] [203]

Thereafter Hazrat Mawlānā Muḥammad ʿĀrif Ṣāḥib Harsighpūrī Behārī رَحِمَهُ ٱللَّهُ[204] stated most excellent words in regards daily practices, meditations, etc. If someone wishes, he may study the original book. In fact I consider studying these books, through which Allāh guides to the path, to be necessary. If you can afford to buy the book, then you should certainly buy it and read. You will gain benefit and rectification from it. All ability is from Allāh.

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[202] *Kalīd-e-Maʿārif, pp. 39-44*

[203] Subḥānallāh! How excellently he has explained the topic which is worthy of being engraved on the heart. It is regrettable that in regards these realities, the commoners are after all commoners, yet the special ones also give no attention to this. We seek Allāh's protection.

[204] Mawlānā Muḥammad ʿĀrif Ṣāḥib رَحِمَهُ ٱللَّهُ was the son of Shaykh Balāghat Ḥusayn. His ancestral town was Harsinghpūr, District Darbhangah, but he was born in his mother's ancestral town of Saʿdīpūr, District Darbhangah. After graduating from the outer sciences, he rendered *bayʿah* to Mawlānā Faḍl Raḥmān Ganj Murā'ābādī رَحِمَهُ ٱللَّهُ, in order to study the inner sciences and rectify himself. Thereafter he established a reformatory relationship with Hazrat Mawlānā Muḥammad ʿAlī Ṣāḥib Mawngīrī رَحِمَهُ ٱللَّهُ and completed the stations of *Sulūk*. Hazrat Mawlānā Muḥammad ʿAlī Ṣāḥib Mawngīrī رَحِمَهُ ٱللَّهُ granted him *'Ijāzah* and *Khilāfah*. *Māshā'allāh*! His son, Mawlānā Ḥakīm ʿAbdul Mannān Ṣāḥib had a special relationship with Hazrat Muṣliḥul ʾUmmah, Mawlānā Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ. He used to attend the Khānqah at Fateḥpūr Tāl Narjā, District Maʾw. He therefore showed affection to this unworthy one. May Allāh grant him the best of rewards in both worlds - ʾĀmīn!

Muḥammad Qamruz Zamān ʾIlāhabādī,
27th Jumādal ʾŪlā 1423 Hijrī

We shall now quote the chapter on the *Shughl* of the Naqshbandīyah, from "*al-Qawl al-Jamīl*" which was written by Hazrat Shāh Walī'ullāh Ṣāḥib Muḥaddith Dehlawī رَحِمَهُ اللَّهُ:

Shughl of the Naqshbandī Mashā'ikh

The Naqshbandī Mashā'ikh have stated that there are three ways to reach Allāh. The first is remembrance of Allāh. The second is meditation. The third is to keep a firm link and confidence with one's guide.

The First Way of Reaching Allāh

This is to engage in the remembrance of Allāh. Amongst the various forms of Ẓikr is Negation-Affirmation, i.e. *lā 'ilāha 'illallāh*. This is the method which comes from the early generations of the Naqshbandīyah.

Method of Negation-Affirmation Ẓikr

The method of Negation-Affirmation Ẓikr is to firstly free the heart of all external and internal distractions, (for example, hunger, thirst, jealousy, malice, etc.). Thereafter remember death. Repent unto Allāh and seek His forgiveness. Now close both lips and eyes. Keep your breath in. Recite with your heart لَا - *lā*, drawing it from the right of your navel, dragging it up to your shoulder. Then move from the shoulder joining up to the head , reciting إِلَهَ - *'ilāha*. Thereafter strike the heart forcefully with إِلا الله - *'illallāh*. (These days the heart and mind are weak. *'Inshā'allāh* a light strike should suffice).[205]

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[205] The above author's brother, Hazrat Shāh 'Ahlullāh Ṣāḥib رَحِمَهُ اللَّهُ, stated in *Chār Bāb*, "The beginner in *Sulūk* should recite *Allāh* up to twelve-thousand times daily and Negation-Affirmation, i.e. *lā 'ilāha 'illallāh* a thousand times. Always be constant with this. Amazing and astonishing effects will be acquired."

Benefits of Holding the Breath

The Naqshbandī Mashā'ikh have stated that *Ḥabs-e-Nafas* i.e. holding the breath, possesses an amazing ability for heating the inner aspect, firming resolve and stimulating divine love. However, Holding the Breath should not be done continuously. It should be done in stages, so that difficulty is not experienced.

Importance of Odd Numbers

Odd numbers have special effects, just as Holding the Breath does. First recite the declaration of Monotheism, لا إله إلا الله – *lā 'ilāha 'illallāh* in a single breath. Then recite it thrice in a single breath. In this way you can practice daily, keeping the odd numbering in mind, until you reach seven recitations per single breath. In other words, calculate as follows – one recitation the first time, three recitations the second time, five recitations the third time and seven recitations the fourth time. Be careful to observe this odd number system in your Ẓikr.

The Most Important Condition in Negation-Affirmation

The most important condition when reciting Negation-Affirmation is to negate those besides Allāh as being objects of worship and one's goals; instead absolutely and with firm resolution assert Allāh as being your object of worship and your aim.

Ẓikr of "Allāh"

Amongst the various forms of Ẓikr is that of *Solely the Name* i.e. only the word, "*Allāh*" without Negation-Affirmation. This Ẓikr was not extant in the view of the early generations of the Naqshbandī Mashā'ikh. A Shaykh near the era of Khwājah Muḥammad Bāqī Billāh had instituted it. Allāh Most High knows best what is correct.

I have heard from my father and guide, Shāh ʿAbdur Raḥīm Ṣāḥib Dehlawī رَحِمَهُ ٱللَّهُ that Negation-Affirmation is beneficial for *Sulūk*. The Name on its

own is beneficial for *Jaẓb*, attraction[206] [instead of traversing the path from his effort, Allāh attracts the slave directly to Him – Translator].

Method of Ẓikr of the Name Only

Extract the name, "*Allāh*" with complete force from below the navel. Drag it up to the surface of the brain. Do it with the "Hold the Breath" method at least a little, but as much as you can manage. Some Naqshbandīyah have stated a thousand times! I have heard from my father and guide, in describing his condition thus, "In the beginning stages of *Sulūk,* we accomplished 200 Affirmation-Negation in a single breath."

The Second Way of Reaching Allāh

The second way of reaching Allāh is meditation. Hold the breath slightly below the navel. Then with all the senses extend your attention to the *al-Mujarrid* meaning (pure empty of all other connotations) of *al-Basīṭ* (the Extender,) which is what every person conceptualises when uttering the Name of Allāh. However, there are very few people who can disassociate the meaning from the word *Basīṭ*. The seeker should therefore attempt to separate the meaning and the word, without difficulty, danger and turning your attention to those besides Allāh. However, some people do not have this capacity. That is why some Mashā'ikh have advised such people to continuously supplicate, heart-felt, on the lines of, "O Allāh! The object of my desire is You and Your pleasure. Grant me Your love and recognition."[207]

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[206] Subḥānallāh! How excellently he has explained the difference. Only one knowing the path, in fact only a sālik can properly explain it. May Allāh Most High reward them well – Qamruz Zamān.

[207] Translator's note: The Urdu translation was a bit unclear to me on this difficult topic, so I referred to the original Arabic of *al-Qawl al-Jamīl* and found the Arabic Du'ā' which Shāh Walī'ullāh رَحِمَهُ اللَّهُ had written to be a bit different than what the Urdu implies, "O My Cherishing-Lord! You are my objective! I turn unto You, disassociating myself from all besides You. "

The Third Way of Reaching Allāh

The Third way of reaching Allāh is to keep a firm link and confidence with one's guide.[208]

In his famous book, *Taṣāwwuf aur Nisbat-e-Ṣūfīyah,* my respected grandfather, Hazrat Muṣliḥul ʾUmmah, Shāh Waṣīʾullāh Ṣāḥib رَحِمَهُ ٱللَّهُ, quoted a passage from Professor Khalīq ʾAḥmad Nizhāmī. That is why I wish to quote the points of the topic, "Taṣawwuf in the Light of Qurʾān and Sunnah," from the first part of *Mashāʾikh-e-Chist*, as per the command of my esteemed father. I have hope that it will assist the insight of the noble readers. Allāh is the one who grants ability.

Taṣawwuf in the Light of Qurʾān and Sunnah

The Ṣūfiyāʾ have always established the permissibility of an act from the Qurʾān and Sunnah. The foundation of Taṣawwuf is two things – divine love and togetherness with the Being. The Ṣūfiyāʾ say that it is Allāh's Book itself which invites towards divine love. Countless verses declare the result of this love to be togetherness and closeness with the Being. This is what the Ṣūfiyāʾ term as *Maʿrifah* (recognition).

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[208] Mawlānā رَحِمَهُ ٱللَّهُ stated, "The truth is that this path is the closest of all paths. Sometimes a *murīd* does not possess much capability, but due to extra love, the guide enacts spiritual changes upon him. The Mashāʾikh of the order have stated that one should keep Allāh's company. If you cannot do that, then keep the company of those who keep Allāh's company. My noble father, ʿĀrif billāh Shaykh ʿAbdur Raḥīm Ṣāḥib رَحِمَهُ ٱللَّهُ stated, 'The meaning of the statement of the Mashāʾikh of Ṭarīqah, is that you should first keep in sight perfect wakefulness and alertness, which is a reflection of the shadow of the manifestation of the Being, so that a sincere relationship develops with all. If this is not possible, then establish a relationship with those who have been honoured with that ray's reflection and have attained salvation from the egos and relationships. There is a kind of implication in this from the verse, "Be with the sincere ones," that if the perfect guide has attained witnessing of the Being, one can attain in a short while from his attention what cannot be attained in years of effort.'" [*al-Qawl al-Jamīl, pp. 84-85*]

1. Mawlānā ʾAbul Kalām ʾĀzād wrote in *Tarjumānul Qurʾān*:

The Qurʾān has painted a picture for mankind of religious belief and deeds, and has set the foundation of these, to be mercy and love. It will not establish something unrelated from the all-encompassing universal factory of natural disposition for the spiritual life of man. Instead it places it as an important aspect. The Qurʾān has clarified the universal truth that the relationship between Allāh and His slaves is a relationship of love and that true slavery is that slavery which is not only confined to slavery, but includes love as well.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللهِ
وَالَّذِينَ آمَنُواْ أَشَدُّ حُبّاً لله

And amongst people are those who take equals unto Allāh whom they love as they should love Allāh. But those who believe are intense in their love for Allāh. [Al-Baqarah: 165]

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللهُ غَفُورٌ رَحِيمٌ

Say: If you love Allāh then follow me. Allāh will love you and forgive your sins for you. Allāh is Most Forgiving, Most Merciful. [ʾĀl ʿImrān: 29]

This shouts out loud that the result of faith in Allāh is to love Allāh and be loved by Him.

This text of Mawlānā ʾĀzād is an outstanding clarification of the Ṣūfī school of thought. The Qurʾān has declared divine love to be the focal point of belief and deeds. The Ṣūfiyāʾ regard this to be the aim of their lives. Read the next chapter for further details on this.

2. The Qurʾān says:

وَأَنْزَلَ اللهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۚ

And Allāh revealed upon you the Book and Wisdom and taught you that which you knew not. [an-Nisā': 113]

According to the Ṣūfiyā', wisdom here refers to the science of the inner aspect. Rasūlullāh ﷺ taught it to certain individual Ṣaḥābah ﷺ, from whom these orders continued.

3. The Ṣūfiyā' place great emphasis on worshipping Allāh, and present proof from the Qur'ān:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

And I have not created Jinn and mankind except to worship Me. [aẓ-Ẓāriyāt: 56]

فَاذْكُرُوا اللهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

Then remember Allāh standing, sitting and on your sides. [an-Nisā': 103]

In regards the accepted slaves, Allāh says:

يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

They remember Allāh standing, sitting and on their sides. [Āl 'Imrān: 191]

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

Their sides leave their beds calling unto their Cherishing-Lord with fear and hope. [as-Sajdah: 16]

تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللهِ وَرِضْوَانًا

You will see them bowing and prostrating, seeking the bounty and pleasure of their Cherishing-Lord. [al-Fatḥ: 29]

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ

Indeed, your Lord knows, [O Muḥammad], that you stand [in Ṣalāh] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. [al-Muzzammil: 20]

Closeness of the Being or Recognition, which the Ṣūfiyā' declare to be their aim, is established in the Qur'ān. Hazrat Mujaddid 'Alfī Thānī رَحِمَهُ ٱللَّهُ wrote in a letter, "Closeness to Allāh is established from clear indisputable text."

Verses which support this are:

ادْعُونِي أَسْتَجِبْ لَكُمْ

Call unto Me, I shall answer you. [al-Ghāfir: 60]

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And he is with you, wherever you may be. And Allāh sees all that you do. [al-Ḥadīd: 4]

نَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ

We are closer to him than you are but you do not see. [al-Wāqi'ah: 85]

وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We know what his soul whispers to him, and We are closer to him than [his] jugular vein. [Qāf: 16]

4. Shaykh ʾAbun Naṣr Sarrāj رَحِمَهُ ٱللَّهُ, author of *al-Lamʿ*, wrote, "The following terms in the Qurʾān refer to the people of Taṣāwwuf: *ṣādiqīn* (truthful males), *ṣādiqāt* (truthful females), *mukhliṣīn* (sincere ones), *muḥsinīn* (good ones), *khāʾifīn* (fearful ones), *ʿābidīn* (worshippers), *ṣābirīn* (patient ones), *ʾāwliyāʾ* (close to Allāh), *ʾabrār* (virtuous), *muqarrabīn* (drawn near), etc."

   The Ṣufiyāʾ also draw proof from the Ḥadīth. They say that the pure life of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is a complete guide to them. Authority for what they do is to be found in the Sunnah.

1. The Qurʾān addresses Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ thus:

يَا أَيُّهَا الْمُزَّمِّلُ (١) قُمِ اللَّيْلَ إِلَّا قَلِيلًا (٢) نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

(1) O you who wraps himself [in clothing], (2) Arise [to pray] the night, except for a little -(3) Half of it - or subtract from it a little (4) Or add to it, and recite the Qur'an with measured recitation. (5) Indeed, We will cast upon you a heavy word. (6) Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. (7) Indeed, for you by day is prolonged occupation. (8) And remember the name of your Lord and devote yourself to Him with [complete] devotion. [al-Muzzammil 1-8]

   The Ṣūfiyāʾ explain that they turn away from everything and turn towards what Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has been instructed to turn towards.

2. What the ʾAḥādīth of Rasūlullāh ﷺ term as *ʾIḥsān* is interpreted as *Taṣawwuf*. The Ḥadīth states:

أن تعبد الله كأنك تراه ، فإن لم تكن تراه ، فإنه يراك

[ʾIḥsān] is that you worship Allāh as if you see Him. If you are unable to see Him, then [know that] He sees you.

In his commentary to the above Ḥadīth, Hazrat Shāh Walīʾullāh Dehlawī رَحِمَهُ ٱللَّهُ, wrote in *Ḥujjatullāh al-Bāligha*h, that this is true Taṣawwuf.

3. It is recorded in *Kashful Maḥjūb* that Ḥārithah رضي الله عنه one day presented himself to Rasūlullāh ﷺ.

فَقَالَ لَهُ النَّبِيُّ صَلَّى الله عَلَيْهِ وَسَلَّمَ" : كَيْفَ أَصْبَحْتَ يَا حَارِثَةُ ؟ " فَقَالَ أَصْبَحْتُ مُؤْمِنًا بالله تَعَالَى حَقًّا ، قَالَ : " انْظُرْ مَا تَقُولُ يَا حَارِثَةُ إِنَّ لِكُلِّ شيء حَقِيقَةً فما حقيقة إيمانك " ، فَقَالَ ، عَزَلتُ نَفْسِي عَنِ الدُّنْيَا ، فَستوى عندى حجرها و ذهبها و فضتها و مدرها فاسهرت لَيْلِي ، وَأَظْمَأْتُ نَهَارِي ، حتى صرت كأنى أنظر ألى عَرْشِ رَبِّي بَارِزًا ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَاوَرُونَ فِيهَا ، وَكَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ يَتَعَادّونَ فِيهَا ،

The Nabī ﷺ asked him, "How have you arisen this morning, O Ḥarithah?"
He replied, "I have arisen this morning as a believer in Allāh truly."
[Rasūlullāh ﷺ] said, "Watch what you say, O Ḥārithah. Everything has a reality. What is the reality of your faith? "
[Ḥārithah رضي الله عنه] replied, "I have separated myself from the world. Its stone, gold, silver and earth are equal to me. I spent my nights awake [in worship] and days thirsty [in fasting]. Until it was as if I started to see the Throne of my Cherishing-Lord before me. And as if I saw the people of

Paradise visiting each other in it. And as if I saw the people of Hell numerous in it. "

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : " أَصَبْتَ فَالْزَمْ ،

The Nabī ﷺ then said, "You have attained it, so be firm."
He said it thrice.

4. It is recorded in Ṣaḥīḥ al-Bukhārī, that Rasūlullāh ﷺ said that Allāh said, "When a slave seeks My nearness through his obedient acts, then I begin to love him, until I become his ear with which he hears, his eye with which he sees, his hand with which he holds and his feet with which he walks."
5. The ʾAṣḥābuṣ Ṣuffah (Companions of the Platform) ﷺ were an established group within the lifetime of Rasūlullāh ﷺ, especially devoted to worship. Rasūlullāh ﷺ did not object to them. Shaykh Hajwerī stated:

In the very lifetime of Rasūlullāh ﷺ there were those poor Muhājirūn ﷺ who fully implemented the etiquettes of worshipping Allāh and following the love of Rasūlullāh ﷺ. They sat in his Masjid, i.e. al-Masjid an-Nabawī, abandoning all occupations and disputes and having utter conviction that Allāh is the provider of sustenance, and relied upon Him. It is for that reason that Rasūlullāh ﷺ was ordered to be in their company and observe their rights. Thus Allāh says:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And do not send away those who call upon their Cherishing-Lord morning and afternoon, seeking His countenance. [al-ʾAnʿām: 52]

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

…And let not your eyes pass beyond them, desiring adornments of the worldly life… [al-Kahf: 28]

That is why when Rasūlullāh ﷺ saw them he would say, "Allāh reproofed me because of you."

It seems appropriate that I mention here a summary in regards *ʾAṣḥābuṣ Ṣuffah* ﷺ. This group included Hazrat ʾAbū Ẓarr al-Ghifārī ﷺ, Salmān al-Fārsī ﷺ, ʿAmmār bin Yāsir ﷺ, Ṣuhayb ar-Rūmī ﷺ, Bilāl ﷺ, Ḥuẓāyfah bin Yamān ﷺ, ʾAbū Saʿīd al-Khudrī ﷺ, etc.

Shaykh Shahābud Dīn Suharwardī رَحِمَهُ ٱللَّهُ has stated their number to be 400. Ḥāfizh ʾAbū Nuʿaym رَحِمَهُ ٱللَّهُ has listed them in alphabetical order. In *Ṣifatuṣ Ṣafwah*, Ibnul Jawzī رَحِمَهُ ٱللَّهُ has mentioned many of these saints under the discussion of ascetics and worshippers.

The sacred band amongst the Ṣaḥābah ﷺ had devoted their lives to worship and teaching the Qurʾān. They had no worldly dealings. Their day and night was spent in worship and recitation of the Qurʾān. They did not have family and children. When they did marry, they left that circle. Their means of living was assisted mainly from the other Ṣaḥābah ﷺ and Rasūlullāh ﷺ himself. It was mostly from the ʾAnṣār ﷺ. They broke branches with dates and brought these to the Masjid, where they suspended them from the roof. The ʾAṣḥābuṣ Ṣuffah ﷺ would pick up whatever dates dropped down and eat them. Some of them would go to fill up water and bring it for the day; and pick wood from the wilderness, to be sold for their expenses. However, these saints mostly survived on charity. In his commentary to the following verse, ʾIbn Kaʿb al-Qurazhī رَحِمَهُ ٱللَّهُ wrote that, "poor" refers to ʾAṣḥābuṣ Ṣuffah ﷺ:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ الله

…for the poor who have been restricted for the cause of Allah… [al-Baqarah: 273]

ʾIbnul ʾAʿrābī, Aḥmad bin Muḥammad al-Baṣrī (d. 304 Hijrī / 916 CE), al-ʿAllāmah Jalālud Dīn as-Suyūṭī and other scholars have written on their biographical details in books and other writings. The worship and striving of these sacred personalities have been lauded in Sūrāh al-ʾAnʿām and Sūrah al-Kahf.

5. If you read the reliable books of Taṣawwuf, you will find pages after pages of not just lip-service to observance of Qurʾān and Sunnah, but practical encouragement. Books such as, *Qūtul Qulūb*, *Risālah Qushayrīyah*, *Kashful Maḥjūb*, *ʿAwāriful Maʿārif*, *Taẓkiratul ʾAwliyāʾ*, *Fawāʾidul Fuʾād* and *Khayrul Majālis*. This encouragement is from the people described in the poem of Ḥāfizh Shīrāzī رَحِمَهُ ٱللَّهُ:

به مِی سجاده رنگین کن گرت پیر مغاں گوید

که سالک بےخبر نبود ز راه و رسم منزل‌ها

Colour your prayer-mat with wine, one of the old Pīr's best tips
Trust in this Sālik's tips, who knows of many paths and stations.

And:

If you seek justification for your misguided path, then take advice from old Saʿdī;
Going on a path contrary to the Messenger; will never bring you to your destination.

Shaykh Naṣīrud Dīn Chirāgh Dehlī, offered the following warning, "The Shaykh drinking wine is no proof. Proof is from the Qurʾān and Ḥadīth."

Hazrat Khwājah Junayd al-Baghdādī رَحِمَهُ ٱللَّهُ described this path in the following words, "Only he who has the Qurʾān in his right hand and the Sunnah of al-Muṣṭfā in his left can find this path. He must travel by the light of these two lamps so that he is not entrapped by doubts or the darkness of Innovation."

Shaykh ʾAbū Bakr Ṭamastānī رَحِمَهُ ٱللَّهُ stated, "The path is clear. The Qurʾān and Sunnah stand before us."

Shaykh ʿAlī Hajwerī رَحِمَهُ ٱللَّهُ stipulated following the *Sharīʿah* to be compulsory for spiritual progress. His definition of following the *Sharīʿah* is so encompassing, that following the consensus of the ʾUmmah is also an essential aspect. He stated:

The first pillar of Sharīʿāḥ is Allāh's Book, as Allāh says:

مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

...in it are verses [that are] precise - they are the foundation of the Book... [ʾĀl ʿImrān: 7]

The second pillar is the Sunnah, as Allāh says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

... And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.... [al-Ḥashr: 7]

The third pillar is consensus of the ʾUmmah, as Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ *said:*

لَا تَجْتَمِعُ أُمَّتِيْ عَلَى الضَّلَالَةِ .عَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

"My ʾUmmah will not unite upon misguidance. Join the greater body of the Muslims."

So what about the accusation of not bothering about the Qurʾān and *Sunnah* when even the Consensus of the Muslims is followed? There seems to be no limit to some people's lack of concern for the truth. In so

many places have the Mashāʾikh advised their followers and associates that if they wish to measure the spiritual greatness of a person, they should hold his life up against the mirror of *Sharīʿah* and *Sunnah*.

Hazrat Shāh Kalīmullāh Dehlawī رَحِمَهُ ٱللَّهُ wrote in a letter, "O Brother! If you wish to know the status of today's Ṣūfiyāʾ, then examine their obedience to *Sharīʿah*. *Sharīʿah* is the measure. This is the test by which a Ṣūfī's reality comes to light."

Shaykh [ʾAbul] Ḥusayn Nūrī رَحِمَهُ ٱللَّهُ advised, "Do not come anywhere near someone who claims that his spiritual status takes him outside the bounds of what is known from the Sharīʿah. Be wary of the religion of one who claims a state for which there is no proof or testimony in the external laws."

Khwājah Farīdud Dīnʿ Aṭṭār said in encouraging following the Sharīʿah and Sunnah:

جاوید در متابعت مصطفی گریز
تا نور شرع او شودت پیر و مقتدا

The plain belief of the Ṣūfiyāʾ has always been that whatever deed the Qurʾān and Sunnah rejects is heresy. Someone whose life is not line with the Sharīʿah and Sunnah should not be called a Ṣūfī. Even if all imaginable practices of Taṣawwuf are to be found in him, it is still a negation of Taṣawwuf.

6. It may be, that is nobody else in this world who through their beliefs and love have followed the ways of some Prophet or religious guide, as the Ṣūfiyāʾ follow the Sunnah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They consider his every act, his every Sunnah, to be a *Miʿrāj* of character and humanity, and to be close to him is considered the greatest blessing of life. They say that the extent to which one follows the Sunnah will be the extent to which one drinks from the fount of guidance.

Shaykh Shahābud Dīn Suharwardī wrote in *ʿAwāriful Maʿārif*:

Taṣawwuf is the name of following Rasūlullāh ﷺ in every aspect, be it word, deed or condition. (Shaykh ʿAbdul Wāḥid bin Zayd) said, "Those who use their intelligence to understand the Sunnah, and their hearts remain firm on it, and they seek safety against the evil of their selves from their master, these are indeed the Ṣūfiyā'."

The following two incidents are sufficient to understand how deeply the Ṣūfiyā' regard following the Sunnah:

a. Hazrat Shiblī رَحِمَهُ ٱللَّهُ lay on his death-bed. It was time for his soul to be extracted. He was unable to speak. An attendant, was performing Wuḍū', but had forgotten *khilāl* [passing the fingers through] of the beard. Shiblī رَحِمَهُ ٱللَّهُ took his hand in his and completed the *khilāl*. He could not allow that any part of the Sunnah of Rasūlullāh ﷺ be omitted.
b. Shaykh Nizhāmud Dīn 'Awliyā' رَحِمَهُ ٱللَّهُ quotes from 'Imām Ghazzālī رَحِمَهُ ٱللَّهُ, that a Ṣūfī saint, Muḥammad 'Aqṭaʿ رَحِمَهُ ٱللَّهُ stopped eating musk-melon for two years. When someone asked why, he replied, "I am still unable to find out how Rasūlullāh ﷺ ate a musk-melon."

These incidents should not be considered exceptions and hence overlooked. Countless Ṣūfiyā' could be seen to have this zeal in their lives for following the Sunnah.[209] [210]

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[209] *Mashā'ikh-e-Chist, v. 1, Chapter 4, Professor Khalīq 'Aḥmad Nizhāmī*

[210] Hazrat Ḥakīmul 'Ummah, Mujaddidul Millah, Mawlānā 'Ashraf ʿAlī Thānwī رَحِمَهُ ٱللَّهُ had recorded many such incidents in his world famous book, "*As-Sunnah al-Jalīlah fil Chistīyah al-ʿAlīyah*." Hazrat Muṣliḥul 'Ummah, loved this book immensely. Due to its benefit, he arranged for one its editions to be published. Hence it will be most beneficial and insightful for seekers to study this book.
Maḥbūb 'Aḥmad Qamruz Zamān
4th Jumādal 'Ūlā 1423 Hijrī (5th July 2002)

Request

It is a source of great joy that my dear brother, Mawlānā Sayyid Maḥmūd Ḥasan Nadwī (may his excellence increase) has completed a booklet named, "*Salāsil ʾArbaʿah*". In it, he discusses his concise research regarding the four orders. It also contains guidance and advices to those connected to Hazrat Mawlānā Sayyid ʾAbul Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ. Since this unworthy one also rendered *bayʿah* to Hazrat Mawlānā رَحِمَهُ ٱللَّهُ a few days before his demise, I was overjoyed to read this booklet. I wish to reproduce the guidance of Hazrat Mawlānā which are in there as well as daily practices described in *Salāsil ʾArbaʿah* so that all may benefit.

Guidance and Advice

From: Hazrat Mawlānā Sayyid ʾAbul Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ.

Rendering *bayʿah* and entering an order is no mere ritual and inclination by which you will have to accept some things and do some things, or if it is for blessings only, or even fame. It is a vow and a contract and the beginning of a new life of your religion and faith, a life in which there will be some changes, some restrictions and some responsibilities.

1. The first and most important point is this - *bayʿah* and entering an order, should be regarded as being with the aim and intention, and as a vow and contract to renew your *Kalimah* and Islamic vows and contract, and begin a life of religion and faith according to the laws of Allāh and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.
2. It is most important that you rectify and strengthen your beliefs. Accept and believe that besides Allāh there is none who can set ablaze, cause death, grant health, cure, progeny and sustenance or control good or bad fate. Besides Him, none is worthy of worship, nor can anyone be prostrated to besides Him, or any form of worship be demonstrated to. Nobody else may be supplicated to for fulfilment of needs and removal of difficulty.
3. The Chief of all Messengers, the Seal of the Prophets, Muḥammad Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ must be understood to be Allāh's final Prophet, the means of guidance, the agent of intercession and the person most entitled to your love and obedience. You will attempt

to follow his Sunnah as far as possible. You will attempt to fulfil his guidance, practices and ways in your religious and well as your worldly life. Give importance to studying his sacred biography. Create a zeal to study books of Ḥadīth compilations and his biography.

4. Cast your life in an Islamic mould. In order to understand the correct goals of life, include my book, "*Dastūr-e-Ḥayāt*" amongst your studies. Also study the lectures and sayings of Ḥakīmul ʾUmmah, Hazrat Mawlānā ʾAshraf ʿAlī Ṣāḥib Thānwī رَحِمَهُ ٱللَّهُ.
5. The most important obligation, is that it is necessary to pray your Ṣalāh on time. Pray with due decorum and observe the Sunnahs. Do not be unmindful and careless when praying. As far as possible, observe your Ṣalāh in congregation in the Masjid. Females who are in situations where work or responsibilities result in the Ṣalāh being missed or the time having passed, should be careful to pray on time.
6. Practice to have the intention of reward and Allāh's pleasure in all acts, religious or worldly. Observe this in your character, dealings and life's engagements as well, so that they earn the reward of an act of worship. Do all these as far as possible according to Sharīʿah and Sunnah. As far as you can, you should avoid character and temperamental weaknesses, for example: jealousy, anger stoked by jealousy, evil usage of the tongue and love beyond the limit for money, wealth and the world.
7. Make a constant practice of recitation of that much of the Qurʾān which you can manage.
8. Before or after Fajr Ṣalāh, or after Maghrib or 'Ishā' (whichever is convenient and can be constantly maintained), recite 100 times *ṣalawāt* upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, 100 times the third Kalimah and 100 times *ʾIstighfār*. If Allāh gives you the ability, then try to offer some Rakʿāṭ of *Tahajjud* at the end of the night and make *duʿāʾ* for the Mashāʾikh of the order and all your associates.

ʾAbul Ḥasan ʿAlī Nadwī

Thereafter the author narrates the chains in which Hazrat Mawlānā Sayyid ʾAbul Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ[211] had received *Khilāfah* and *ʾIjāzah* in. For reasons of keeping brief, I do not reproduce that here. I do however reproduce the specialities and teachings of the orders. I hope that it will be an insightful topic for the reader. All ability is from Allāh.

Specialities and Teachings of the Four Orders

We shall now present brief introductions to all four orders. It is taken from the encyclopaedia, "*Ath-Thiqāfah al-ʾIslāmīyah fil Hind*" (Islamic Sciences in India):

"Different teachings on feeding and strengthening the spirit led to the development of separate orders and paths. Some of these gained greater fame and acceptance than others. One of these is the Qādirī. Its name is attributed to Sayyidunā ʿAbdul Qādir Jīlānī رَحِمَهُ ٱللَّهُ. The foundation and speciality of this order is observance of optional prayers and regularity of Ẓikr. The aim is to develop constant awareness of Allāh. The slave feels that he is at all times in Allāh's court. This order has many branches. Its *Shughl* and *Wird* are extremely diverse."

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[211] Hazrat Mawlānā was a lamp and fountain from the family of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He was born in 1913. He graduated from Dārul ʿUlūm Nadwah, and studied at Dārul ʿUlūm Deoband as well. *Māshāʾallāh*, he was thoroughly blessed in his abilities to serve in the fields of teaching, writing and spiritual upbringing. Much has been written about his spiritual chains and much is still being written. May Allāh Most High grant us the ability to practice upon his guidance and teachings.
He passed away before Jumuʿah Ṣalāh, on Friday the 22nd Ramaḍān 1420 Hijrī (31st December 1999), in his ancestral town of Shāh ʿAlamullāh Takyah Kallān, Raʾy Barelī, whilst reciting the Qurʾān. *Verily we belong to Allāh and to Him we shall return!* He was buried in the special graveyard in Takyah Kallān. May Allāh fill his resting place with light.
My noble father had a special relationship with Mawlānā رَحِمَهُ ٱللَّهُ. He loved him a lot. My father used to visit Hazrat رَحِمَهُ ٱللَّهُ often. His services to the Maktabs continued till the very end. *That is Allāh's bounty which He bestows on whom He wills.*

"Another order is the Chistī. The founder of this order was Hazrat Khwājah Muʿīnud Dīn Ḥasan Sanjarī ʾAjmerī (died 627 Hijrī). His Mashāʾikh lived in a place called Chist. (Thus this order is named Chistī). The foundation of this order is conservation of breath, loud Ẓikr, love and respect for the Shaykh, keeping contact with him, observing forty day periods (*Chillah*), frequent fasting, regular *Tahajjud*, attention to *Wuḍūʾ*, minimum eating, minimum sleeping, minimum speaking and avoiding heedlessness i.e. be constantly aware of Allāh. In addition there are their *Shughl* as well. This was the first order to enter India, and it spread throughout the country. It split at the beginning into two branches – Nizhāmī and Ṣābirī. From these, many sub-branches developed."

"Another order is the Naqshbandī. Its founder was Hazrat Khwājah Bahāʾud Dīn Muḥammad Naqshband رَحِمَهُ ٱللَّهُ. He was an inhabitant of Bukhārā, where his tomb is located. The foundation of this order is rectification of religious beliefs, abundance of worship and presence with Allāh. They say that there are three ways to reach Allāh: Ẓikr, meditation and a relation with the Shaykh. They perform the Negation-Affirmation Ẓikr with holding the breath, which is narrated from the early generations. The other method of Ẓikr is that of saying, "*Allāh*" only. This method is not narrated from the early generations. It is believed that this method originates from Shaykh ʿAbdul Bāqī رَحِمَهُ ٱللَّهُ (Shaykh Bāqī Billāh, the Shaykh of Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ) or some contemporary of his. Meditation is to focus one's senses on that Sole Pure Being known by the name of "Allāh" but few can manage to separate from the Name and think of the Being directly. The task of the meditator is to focus on the Being of the Creator Most High, separately from words, to avoid all [internal and satanic] whispers and focus on Allāh."

"There are many branches of this order as well, but the two original main branches are the Bāqīyah and ʿAlāʾīyah. The Bāqīyah is more generally accepted and prevalent due to Hazrat Mujaddid ʾAlfi Thānī رَحِمَهُ ٱللَّهُ. Its most important sub-branch are *Walīʾullahīyah* which is attributed to Ḥakīmul ʾIslām Hazrat Shāh Walīʾullāh Muḥaddith Dehlawī, and *Muḥammadīyah ʾAḥmadīyah*, attributed to ʾAmīrul Muʾminīn Hazrat Sayyid ʾAḥmad Shahīd Raʾy Barelī رَحِمَهُ ٱللَّهُ. Allāh has blessed the Muḥammadīyah sub-order with great acceptance. Hazrat Ḥājjī ʾImdādullāh Ṣāḥib Muḥājir Makkī رَحِمَهُ ٱللَّهُ benefited a great deal from it. It combines all the orders mentioned

here. In regards the speciality of this sub-order, we quote from the world famous book of Hazrat Mawlānā Sayyid ʾAbul Ḥasan ʿAlī Nadwī رَحِمَهُ ٱللَّهُ, *Sīrat Sayyid ʾAḥmad Shahīd*:

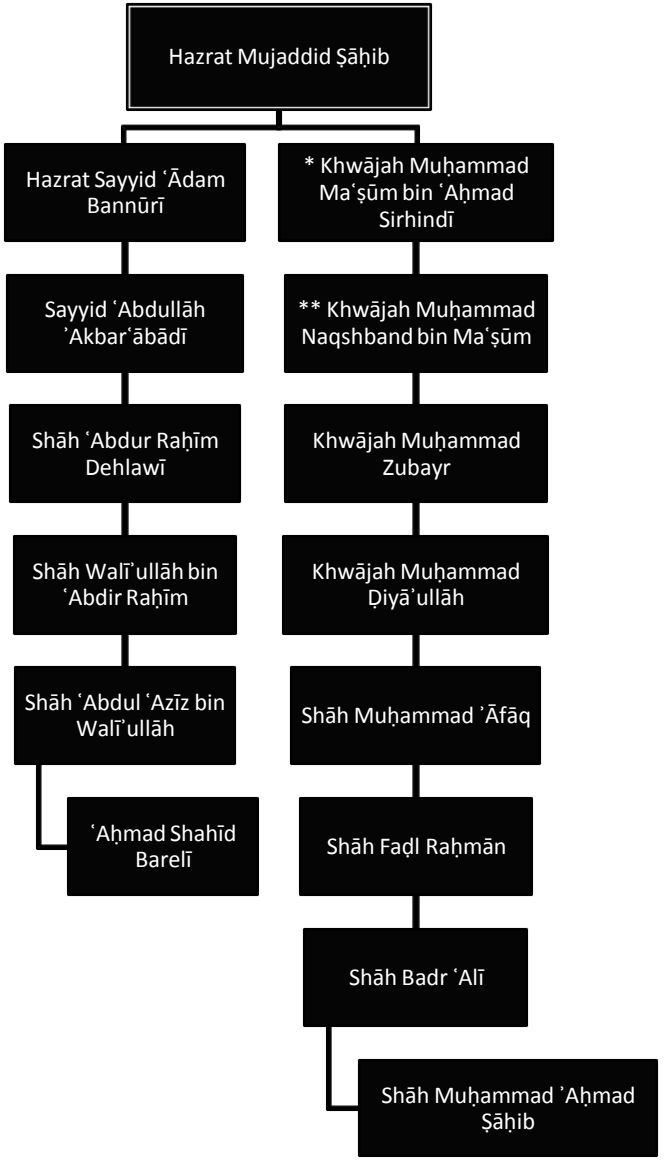
A most important branch of religion in which he was the Reviver of his era, and which in fact is the soul of the entire system of religion, is that of faith and cognisance of the divine recompense of deeds. In other words, all actions of life should be performed with the consciousness of intending to please Allāh and desirous of the reward which has been promised for it. He transformed these principles of faith and consciousness of recompense into the foundation of complete Sulūk. He accepted the bayʿah of the people upon all four orders and named this Ṭarīqah Muḥammadīyah.

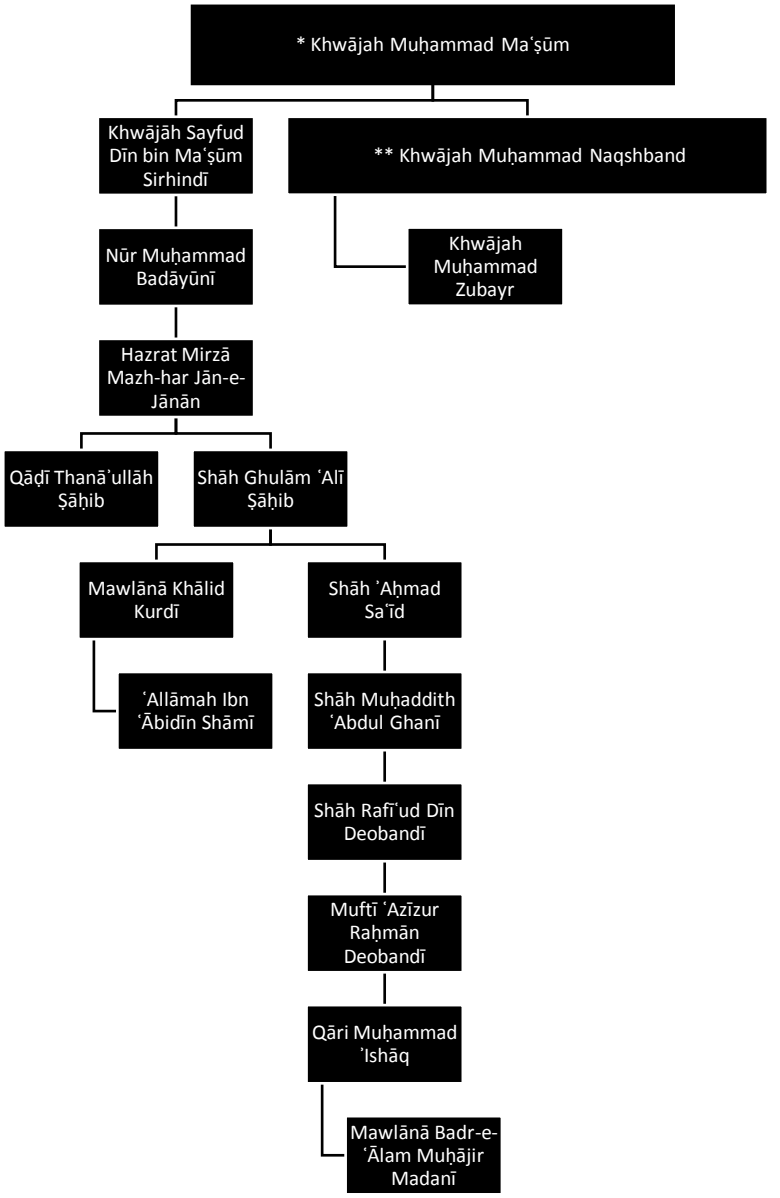
He himself said, "We teach the Shughl of this order in this way, that you eat your food with such an intention, you wear your clothing with such an intention, you get married with such an intention, you sleep with such an intention, your farming, your business, your employment, are intended upon, that this order is based on the actions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

"The speciality of this order is that all the worship and habits of life should become solely for worship and a means of drawing closer to Allāh. The second speciality is what Hazrat Mawlānā Rashīd ʾAḥmad Gangohī described, "Sayyid Ṣāḥib accepted the *Bayʿah* of people upon Monotheism, the Messengership of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and following the Sunnah. He placed extreme emphasis on following the Sunnah. He was a severe eradicator and opposer of Innovation."

"Another order is the Suharwardī. Its founder was Shaykh Shahābud Dīn ʿUmar Suharwardī رَحِمَهُ ٱللَّهُ, the author of *ʿAwāriful Maʿārif*. The foundations of this order are: Spend the night and day in systematic engagement of such deeds which are appropriate and better, e.g. fasting, *Tahajjud*, observance of the Duʿā' from the Sunnah, fulfilment of set daily practices, staying busy in the Negation-Affirmation Ẓikr in such a way that it affects the heart. In addition, they have many other practices. Shaykh Bahā'ud Dīn Multānī رَحِمَهُ ٱللَّهُ brought this order to India. He attained the Suharwardī order directly from the founder.

Charts of Some of the Chains of the Khulafā' of Hazrat Mujaddid Ṣāḥib رَحِمَهُ اللَّهُ




* Khwājah Muḥammad Maʿṣūm
Khwājāh Sayfud Dīn bin Maʿṣūm Sirhindī
** Khwājah Muḥammad Naqshband
Nūr Muḥammad Badāyūnī
Khwājah Muḥammad Zubayr
Hazrat Mirzā Mazh-har Jān-e-Jānān
Qāḍī Thanāʾullāh Ṣāḥib
Shāh Ghulām ʿAlī Ṣāḥib
Mawlānā Khālid Kurdī
Shāh ʾAḥmad Saʿīd
ʿAllāmah Ibn ʿĀbidīn Shāmī
Shāh Muḥaddith ʿAbdul Ghanī
Shāh Rafīʿud Dīn Deobandī
Muftī ʿAzīzur Raḥmān Deobandī
Qāri Muḥammad ʾIshāq
Mawlānā Badr-e-ʿĀlam Muḥājir Madanī

May Allāh bless us with the *fayḍ* and blessings of the Ṣūfiyā' and Mashā'ikh of all the chains and grant that we walk on their path of truth - *'Āmīn*!

Maḥbūb 'Aḥmad Nadwī

Advice of Hazrat Qāḍī Thanā'ullāh Pānīpattī رَحِمَهُ ٱللَّهُ

Hazrat Qāḍī Thanā'ullāh Pānīpattī Ṣāḥib رَحِمَهُ ٱللَّهُ had offered adviceunder the heading of "*Khātimah dar sulūk Naqshbandīyah*" [Conclusion with the Naqshbandī order] in his book, *'Irshāduṭ Ṭālibīn*. My esteemed grandfather, Hazrat Mawlānā Shāh Waṣī'ullāh Ṣāḥib 'Ilāhābādī رَحِمَهُ ٱللَّهُ, had reproduced some of these on page 8 of his inspiring book, *Waṣī'atul 'Akhlāq*. I take this fortunate opportunity of quoting it here. He wrote in the conclusion of *'Irshāduṭ Ṭālibīn*:

All Muslims in general, and the Ṣūfiyā' of the Naqshbandī order in particular (whose order is based on following the Sunnah) are obligated to study jurisprudence and Ḥadīth, so that the relevant Sunnah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ can be identified in regards obligatory acts (Farḍ), necessary acts (Wājib), prohibitions, disliked acts, doubtful acts, worship and habits, and as far as possible to implement the Sunnah. It is especially important to pay attention to the Sunnah when it comes to fulfilling Farḍ and Wājib and avoiding the disliked and doubtful things.

Be extremely cautious in regards the purity of your body, clothing and prayer-mat and all the conditions of Ṣalāh. The five Ṣalāh should be prayed in the Masjid with congregation, without missing the first Takbīr. Try to increase the number of the congregation and install a good man as the 'Imām (prayer-leader). The Ḥadīth states, "The 'Imām is responsible." In other words, the Ṣalāh of the followers is within the accountability of the 'Imām. Thus the extent to which the 'Imām is perfect, so will the Ṣalāh be perfect. Jumu'āh Ṣalāh should never be missed. Pay proper heed to all the Sunnah and etiquettes of Ṣalāh. Complete the entire Ṣalāh with tranquillity. Recite the Qur'ān clearly, correctly and in a good voice, but not in a sing-song. Pray the Ṣalāh at the recommended times. Do not omit

the 12 Sunnah Rak'āt and Tahajjud all of which are Sunnah Mu'akkadah (emphasised Sunnah).[212]

Fast during the month of Ramaḍān with all due caution. Do not destroy the reward of your fast by way of futility, sin or gossip. You should certainly perform Tarāwīḥ, complete a recitation of the Qurā'n and spend the final ten days of Ramaḍān in seclusion on the Masjid. Seek the Night of Power. Observe the times of Ẓikr.

If you own so much wealth as upon which Zakāh becomes compulsory, then you must definitely pay it. However, in this regard, the Sunnah is that you should not possess more than what is necessary. After the conquest of Khaybar, Rasūlullāh ﷺ granted each of his pure wives 600 ser[213] *of barley and dates annually. On the other hand, he didn't keep a silver coin to himself.*

Eat from permissible earnings. It is necessary to heed the relevant juristic rulings when buying, selling or engaging in any other transaction. Avoid that which is doubtful. Exert yourself to the utmost extreme in fulfilling the rights of people. If there is any deficiency in fulfilling Allāh's right, then there is still hope of receiving the intercession for forgiveness of Rasūlullāh ﷺ and the pious saints. However, the rights of people are not forgiven.

Marriage is the Sunnah of the Prophets. If however, one cannot fulfil its rights and fears omission of Farḍ and Wājib acts, then not getting married is better. This is the brief ruling which I have mentioned. Peruse the books of jurisprudence and Ḥadīth for further details.

After fulfilling the Farḍ and Wājib acts and avoiding the disliked and doubtful things, it is imperative for the Ṣūfī to fill his time with the

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[212] However, the general body of jurists view *Tahajjud* as recommended- Qamruz Zamān.

[213] 1 *Sèr* = 933.1 g

remembrance of Allāh. He should not waste his time in nonsense. The Ḥadīth states that the people of Paradise will not regret over anything except for those moments spent bereft of remembering Allāh.[214]

We shall now quote some additional advices from "*ʾIrshāduṭ Ṭālibīn*" and close our own book with its final *Duʿāʾ*. May Allāh accept - *ʾĀmīn*!

Before attaining annihilation of the self, you should certainly not overlook the closeness which is acquired through abundant recitation of the Qurʾān and optional prayers. Allāh says:

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"None but the purified touch it." [al-Wāqiʿah: 79]

Just as outer purity is a condition for Ṣalāh, so too will the blessings of Ṣalāh and Qurʾān recitation not be attained until the ego has been purified of despicable qualities.

Just as manifest disbelief is terminated through lā ʾilāha ʾillallāh, so too does it remove subtle internal disbelief.

Rasūlullāh ﷺ *said:*

جَدِّدُوْا إيمَانَكُم

"Renew your faith."
The Ṣaḥābah ﷺ *asked, "How do we renew our faith?"*
He replied, "Through repetition of lā ʾilāha ʾillallāh."

The Mashāʾikh of all orders have instituted this order for their followers. Some perform the Ẓikr aloud, whilst the Naqshbandī order performs it softly.

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214 *[Urdu] Translation of ʾIrshāduṭ Tālibīn, p. 50*

The Ṣūfī avoids the company of ignoramuses and open sinners. Avoid people who are absorbed in worldly activity as well. Associating with and accompanying such people ruins the inside. Those who are beginners in the path should be especially vigilant about this, because such company is extremely harmful to them, just as filth pollutes a small quantity of water. The company of the Ṣūfiyā' is more beneficial than Ẓikr and worship. The Ṣaḥābah ﷺ used to say, "Sit with us for a while, so that we may renew our faith."

اَلْحَمْدُ لله رَبِّ الْعَالَمِيْنَ، وَ صَلّى الله تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَّ آلِهِ وَ أَصْحَابِهِ أَجْمَعِيْنَ؛

اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَ حُبَّ مَنْ يُّحِبُّكَ وَ حَبِّبْ عَمَلًا يُقَرِّبُنِيْ إِلَيْكَ ـ آمين، آمين

All praise belongs to Allāh, Cherishing-Lord of the worlds. May the salutations of Allāh Most High be upon the best of His creation, Muḥammad, and his family and all his companions. O Allāh! Bless me with Your love and the love of those who love You; and make such a deed beloved which will draw me closer unto You. 'Āmīn! 'Āmīn![215]

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[215] *[Urdu] Translation of 'Irshāduṭ Tālibīn, p. 75*

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Salāsil ʾArbaʿah	Sayyid Maḥmūd Ḥasan Nadwī

Glossary

- **ʿĀlim pl. ʿUlamāʾ**: scholar of Islām.
- **Bayʿah:** Pledge of allegiance. In this context, pledge of obedience to the Shaykh in order to reform oneself.
- ***Bāz Gasht* – To return**. Recite the following Duʿāʾ a few times with utter humility during your Ẓikr, "O Allāh! You and Your pleasure are my aims. Grant me Your love and recognition."
- **Fayḍ:** spiritual effulgence emanating from a Shaykh. Usually pronounced *Fayz* in Urdu.
- ***Hosh dar Dam* (Persian)– Alert every breath**. The *sālik* should be aware that every breath can be spent being alert or heedless.
- **Ihsān:** conducting oneself in constant awareness of Allāh.
- **Ijāzah or Khilāfah:** appointment as Khalīfah.
- **Inshāallāh**: If Allāh wills.
- **Kashf or Mukāshafah:** spiritual disclosure, whether to a saint or evil person.
- **Khalīfah pl. khulafāʾ:** successor, in this context, appointee by the Shaykh to continue his religious and spiritual works.
- ***Khalwat dar ʾAnjuman* (Persian)– Isolation in public**. Whatever condition the *sālik* might be in, whether he is alone or in public, eating, walking, talking etc. his heart is in reality alone and engaged with Allāh.
- **Khānqah:** originally Khāngāh, gathering place of the Ṣūfiyāʾ
- **Madāris:** See *Madrasah*.
- **madda zhilluhu al-ʿĀlī:** may his long shadow be lengthened, i.e. may we continue to benefit from him.
- **Madrasah, pl. Madāris:** Islāmic school, including institutes of higher learning for the training of Islāmic scholars.
- **Majẓūb:** one drawn [by Allāh]. As opposed to one who achieved spirituality through effort. Considered to be mentally affected by some.
- **Mashāʾikh**: See *Shaykh*.
- **Mujāhadah:** Striving in the spiritual path.
- **Murāqabah:** Meditation.

- **Murīd:** lit. one who intends or desires. A Sālik pledged to a particular Shaykh, a follower.
- ***Nazhar bar Qadam*** **(Persian)– Gaze on the foot.** When walking the *sālik* should not extend his gaze beyond where he steps. When he is in company, he should face the company and not turn left and right, lest it results in terrible corruption and loss of the goal.
- ***Negāhdsht*** **(Persian)– Maintenance**. Keep all dangers and whispers of the self far from the heart.
- **Nisbah**: Association. Spiritual effect gained from association with a Shaykh.
- **Pās ʾAnfās**: Special Ẓikr involving one's breathing.
- **Quṭb:** literally pole, pivot. In Taṣawwuf a technical reference to a kind of special unique saint of an era.
- **Riyāḍāh pl. Riyāḍāt:** systematic exercises and exertions of the Ṣūfiyāʾ.
- ***Safar dar Waṭn*** **(Persian)– Journey to the homeland**. The *sālik* moves from his human undesirable traits towards angelic traits.
- **Sālik:** One engaged in *Sulūk*.
- **Sanad of Ḥadīth**: chain of narrators, also referring to a student studying the Ḥadīth under the teacher and qualifying in its narration.
- **Shaykh, pl. Mashāikh:** Leader in a spiritual order, to whom followers refer to for spiritual guidance.
- **Sūfī pl. Ṣūfiyāʾ:** Followers of the Taṣawwuf, the spiritual path
- **Ṣūfiyāʾ**: see *Ṣūfī*
- **Sulūk:** The Spiritual path.
- **Ṭarīqah** or **Ṭarīqat:** used as synonym to Taṣawwuf, or a specific spiritual order of Taṣawwuf, e.g. the Naqshbandī Ṭarīqah.
- **Taṣawwuf:** The spiritual path
- **ʾUwaisī Nisbah:** A form of Nisbah acquired from a Shaykh no longer living on earth
- **Wazhīfah pl. Wazhāʾif:** Daily regular prescribed practices.
- ***Wuqūf ʿAdadī*** **– Number Awareness**. Observe odd numbers when releasing the breath.
- ***Wuqūf Qalbī*** **– Heart Awareness**. The *sālik* should be aware from his heart which is located below the left breast.
- ***Wuqūf Zamanī wa Hosh dar Dam*** **(Persian)– Time Awareness and alert to every breath**. Both amount to the same thing.

- ***Yād dāsht* – Notation**. The *sālik* should remember the Being of Allāh without any interrupting words and thoughts.
- ***Yād kard* – To remember**. This refers to the remembrance of Allāh Most High. Engage in it every moment.
- **Ẓikr, Ẓikrullāh:** Remembrance of Allāh.

و الحمد لله وصلى الله على النبي الكريم

Notes